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NOT TO BE ISSUED

AYEEN AKBERY;

OR, THE

INSTITUTES

OF

THE EMPEROR AKBER.

D4445

TRANSLATED FROM THE ORIGINAL PERSIAN

By FRANCIS GLADWIN.

CENTRAL ARCHAEOLOGICAL LIBRARY New Delhi

IN TWO VOLUMES.

D4445 Vol. I

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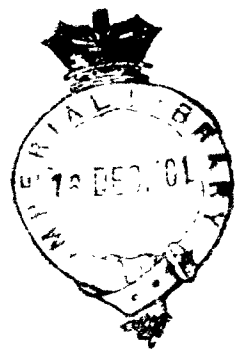

TO

THE HON. WARREN HASTINGS, ESQ.

GOVERNOR GENERAL,

&c. &c.

THIS WORK

(tranſlated under his Patronage)

IS MOST HUMBLY DEDICATED

BY HIS MOST OBLIGED

AND DEVOTED HUMBLE SERVANT,

THE TRANSLATOR.

CALCUTTA, *Sept. 1ſt*, 1783.

X R 11

THE

TRANSLATOR'S PREFACE.

THE Emperor Jilaleddeen Mahommed Akber, to whoſe regulations for the government of Hindoſtan and patronage of the author, the world is indebted for the following Work, was the ſixth in deſcent from Timur, known in Europe by the name of Tamerlane. He was born in Amerkote in A. D. 1542; was proclaimed Emperor in 1556, being then thirteen ſolar years and four months old; and he died in Agra in 1605, aged ſixty-three years and one day, having reigned forty-nine years eight months and one day. His body lies interred in a magnificent mauſoleum in the cemetery of Secundra, near that city.

He was univerſally eſteemed a great and a good prince; and was very ſucceſsful, having in his reign made ſeveral conqueſts, and reduced to obedience almoſt all Hindoſtan, which had revolted [illegible] father and predeceſſor Hemaioon.

It is needleſs for me here to enter into a detail of the excellencies of Akber's government, as his political talents and unremitting attention to the happineſs of his ſubjects will beſt appear from the regulations he eſtabliſhed in every department of the empire. Nor ſhould it be conſidered as a weak part of his character, that he wiſhed to be regarded as one who was under the influence of divine inſpiration, ſince it is not unreaſonable to ſuppoſe that his motives for endeavouring to inculcate this notion were purely political.

His hiſtory has been written with great elegance and preciſion by his vizier Abulfazel, down to the forty-ſeventh year of the reign; at which period that great man was murdered by ſome banditti, on his return from the Deccan, whither he had been deputed by the Emperor upon ſome weighty buſineſs. Abulfazel's hiſtory was publiſhed under the title of AKBERNAMEH, to which the AYEEN AKBERY is a kind of ſupplement, although in itſelf a complete work.

Mahommed Shereef Motamed Khan, the author of the EKBALNAMEH JEHANGEERY, who wrote only fifteen years after the death of Akber, gives in his preface the following character of Abulfazel's hiſtory: "To the learned it is well known that Alamy "Sheikh Abulfazel, by the command of the Emperor Jilaleddeen "Mahommed Akber, wrote the hiſtory of that monarch, from "the commencement of his reign till the time of his own death,

"and

" and which he entitled AKBERNAMEH. It is compoſed of three " volumes. The firſt volume conſiſts of a ſummary account " of the Emperor's anceſtors. The ſecond volume compriſes the " occurrences of Akber's reign, from his acceſſion to the throne " down to the forty-ſeventh year. And this volume is divided " into two parts: the firſt part contains the firſt thirty years; " and the ſecond part begins with the thirty-firſt year, and con- " cludes with the forty-ſeventh, the time of the author's death. " The third volume is the Emperor's inſtitutes (or the AYEEN " AKBERY). The whole of the firſt volume, and the firſt part " of the ſecond volume, are written in modern language: but, " in the ſecond part of the ſecond volume, and throughout the " whole of the third volume, he endeavoured to write in the " ſtile of the earlieſt Perſian authors after Mahommed; which " is not only harſh and unpleaſing to the ear, but cannot be " read or comprehended by the generality of readers without " great difficulty."

I have made this quotation, not with a view of arrogating to myſelf a ſuperiority of knowledge in oriental literature, being perfectly ſenſible of my own inſufficiency, but merely to bring proof of the difficulties I have had to encounter in tranſlating an author who in this part of his work is uncommonly obſcure, from having adopted a ſtyle that was almoſt obſolete two centuries ago. And I truſt I ſhall hereby ſecure myſelf the candour

and indulgence of all thoſe who are capable of forming a juſt criticiſm on my arduous undertaking.

I have rather avoided rendering this Tranſlation ſtrictly literal, that I might not diſguſt the reader; but, at the ſame time, I have endeavoured, to the beſt of my abilities, to make the author ſpeak in ſuch a manner as I conceive he would have done had he written in Engliſh; never taking the liberty to obtrude any expreſſion that is not to be found in the original, nor omitting any thing that can be deemed in the ſmalleſt degree eſſential to the grand deſign of the work. In the original, every regulation is introduced by a profuſion of fulſome and laboured praiſes of Akber, which to an Engliſh reader would be inſufferable; and therefore I have generally ſuppreſſed them. I have alſo entirely omitted Fizee's poem of about 600 couplets, in particular commendation of every perſon who at that time held even the ſmalleſt office at court; as, from the inſignificancy of the ſubject, it would have made but a poor figure in Engliſh proſe.

In a work which is intended merely for Engliſh readers, I have not thought it right to pay any regard to the mode in which D'Herbelot and other European foreigners have written oriental names; but have endeavoured to ſpell them in ſuch a manner as may lead an Engliſhman, as nearly as poſſible, to pronounce them as they are ſpoken in Hindoſtan. It is only neceſſary to remark here, that the letter *a* is always to be pronounced broad, as

in

in the words *Pall, Hall,* &c. The other vowels and the diphthongs need no illuſtration.

To every one who wiſhes to be poſſeſſed of an authentic account of the conſtitution of the empire of Hindoſtan, and of its immenſe reſources and expenditures, under the reign of one of its moſt powerful monarchs, the following volumes cannot fail of being acceptable; and even thoſe who read merely for general amuſement or inſtruction, will, it is hoped, find ample ſatisfaction in peruſing the geographical and hiſtorical parts of the work.

The Governor-General honoured the Work ſo far as to preſent to the Board the Propoſals for publiſhing it, with the Tranſlator's requeſt, that they would afford it their patronage by ſubſcribing for the number of copies which the Court of Directors have always taken of every publication tending to promote oriental literature. And at the ſame time the Governor-General wrote the following

MINUTE of the Honourable the Governor-General, on the intended Publication of a Tranſlation of AYEEN AKBERY, by *Mr. Francis Gladwin.*

FORT-WILLIAM *Conſultation, 2d June,* 1783.

The Governor-General ventures to recommend Mr. Gladwin's *Work to the patronage of the Board, as being, in his judgment, moſt worthy of ſuch encouragement, and of the acceptance of the reſpectable body for whoſe uſe it is primarily intended.*

Though every branch of Indian literature will prove a valuable acquiſition to the ſtock of European knowledge, this work will be found peculiarly ſo, as it comprehends the original conſtitution of the Mogul empire, deſcribed under the immediate inſpection of its founder; and will ſerve to aſſiſt the judgment of the Court of Directors on many points of importance, to the firſt intereſts of the Company. It will ſhew where the meaſures of their adminiſtration approach to the firſt principles, which perhaps will be found ſuperior to any that have been built on their ruins, and certainly moſt eaſy, as the moſt familiar to the minds of the people, and when any deviation from them may be likely to counteract or to aſſimilate with them.

The Governor-General thinks it proper to add, that having ſeen and approved a ſpecimen of the Tranſlation above a twelvemonth ago, he adviſed Mr. Gladwin *to proſecute it; and he therefore thinks it incumbent on him to afford this aſſiſtance to the publication, and the more eſpecially as he has ſince ſeen the Tranſlation in its progreſs, and much approves of it*

Of

Of the ſucceſs with which it has been executed, the Members of the Board will be able to judge for themſelves from a few ſheets which have been already printed, and which he has obtained from Mr. Gladwin *for their inſpection.*

A true copy of the Minute.

(Signed) *J. P. AURIOL,*
SECRETARY.

The Board aſſented to the Governor-General's recommendation; but a ſtrict line of economy having been adopted, with which this expence might have been deemed incompatible, the tranſlator requeſted that the ſubſcription of the Company's name might be withdrawn. The private generoſity, however, of the Governor-General interpoſed, to indemnify him for this diſappointment.

The Preſident and Members of the Board of Trade, through their Secretary, were pleaſed to ſignify to the Tranſlator their approbation of his work, and took the trouble to circulate the propoſals, with recommendations to all the officers in their department.

Here are ſubjoined copies of their Secretary's notification of the Board's reſolution, and the circular letter written to the Commercial Chiefs and Reſidents.

To

To Mr. FRANCIS GLADWIN.

SIR,

By order of the Preſident and Members of the Board of Trade, I have the pleaſure to acknowledge the receipt of your letter of the 2d inſtant, incloſing propoſals for publiſhing an Engliſh Tranſlation of the AYEEN AKBERY.

The ſenſe they entertain of the general utility of the Work, engages them to afford it every encouragement in their power, and, upon theſe grounds, they have circulated copies of the propoſals to the ſeveral ſtations and offices in their department, with their recommendation to the gentlemen in the Company's ſervice employed in them.

In their public capacity they do not think it conſiſtent to ſubſcribe for any number of copies of the publication on the part of the Company. They have reſolved, however, to recommend it to the Honourable the Court of Directors, to authorize them to take fifty upon this footing, for the uſe of the ſervants in their department, in addition to the copies already ſubſcribed for by the Honourable the Governor-General and Council. In the mean time, in teſtimony of their ſenſe, as individuals, of the merit of the Work, I have the pleaſure to notify to you their ſubſcription in that capacity for eleven copies.

I am, Sir,

Your moſt obedient ſervant,

Commercial-Houſe, 8th July, 1783.

(Signed) R. KENNAWAY,
Secretary.

Esq. F. L. G.

The

The Circular Letter from the Board of Trade to the Commercial Chiefs and Reſidents.

SIR,

Mr. Francis Gladwin having ſent us the accompanying Propoſals for publiſhing an Engliſh Tranſlation of the AYEEN AKBERY,—*the ſenſe we entertain of the general utility of the Work to every one employed in the Company's ſervice, induces us to recommend them to your ſupport, and to requeſt you will afford them your recommendation to the Gentlemen of your ſtation.*

We are,

Commercial-Houſe, 8th July, 1783.

&c. &c.

THE

AUTHOR'S PREFACE.

IN THE NAME OF THE MOST MERCIFUL GOD!

O Lord! all thy myſteries are impenetrable!

Unknown are thy beginning and thy end!

In thee both beginning and end are loſt.

The name of both is loſt in the manſions of thy eternity!

It is ſufficient that I offer up my thankſgiving, and meditate in aſtoniſhment!

My ecſtaſy is ſufficient knowledge of thee!

He

He is the moſt commendable who ſtrives to perform meritorious actions, rather than how to utter fine ſpeeches; and who, by delineating a few of the wonderous works of the Creator of the world, acquires immortal felicity.

Abul Fazel Mobarek returns thankſgiving to the Almighty, by ſinging the praiſes of royalty; and, for the inſtruction of thoſe who ſearch after knowledge and prudence, he records a few of the inſtitutes of the Lord of the world*; thus tranſmitting unto all ages a model of wiſdom. Since the ſum of his intentions is to ſet forth the laws of royalty, it is neceſſary that he ſpeak ſomething of its exalted dignity, and deſcribe the conditions of thoſe who are aſſiſtants in this great office.

Some with cheerfulneſs take the road of obedience, by the light of the king's juſtice; whilſt others, through fear of puniſhment, abſtain from violence, and out of neceſſity make choice of the path of rectitude.

They call him King who ſurpaſſes his fellows, and who, by his wiſdom, is acquainted with the temperament of the world, and regulates his actions by the ſtate thereof. Out of the abundance of his patience he doth not depart from his ſtation at the ſight of any impropriety; neither is he diſcouraged at an inconſiderate rebellion.

* Meaning Akber.

By his liberality the hearts of the high and of the low obtain their deſires; ſo that the needy never wait in painful expectation. He is perfectly reſigned to the will of God; being confident of the equity of the divine diſpenſations. He is not dejected in adverſity; and in proſperity he doth not neglect to return thanks unto God. He putteth the reins of deſire into the hands of reaſon, and will not loſe himſelf in ſeeking after what is improper. He keepeth his anger under the ſubjection of wiſdom, to the end that blind rage may not get the upper hand, nor inconſiderateneſs carry aught beyond its limits. He ſeateth himſelf on the eminence of humanity, that thoſe who have ſwerved from their duty may have a way left to return, without being expoſed to ignominy; and in his behaviour there is ſuch condeſcenſion, that the petitioner ſeems to be the judge, and himſelf the ſuitor for juſtice. He conſiders the happineſs of his people as the beſt means of pleaſing the Creator; but he never ſeeks to pleaſe the people in contradiction to reaſon. He is ever ſearching after thoſe who ſpeak truth, and he is not diſpleaſed with words that are bitter in appearance but ſweet in effect. He conſiders the nature of the ſpeech and the rank of the ſpeaker. He is not contented in that ſolely himſelf doth not commit violence, but he ſees that no injuſtice is committed within his realm. He is continually attentive to the health of the body politic, and applies remedies to the ſeveral diſeaſes thereof.

And

And in the ſame manner that the juſt temperature of the animal conſtitution is produced by a fit mixture of the elements, ſo alſo doth the political conſtitution become well tempered by a proper diſtribution of ranks; and by means of the pure rays of unanimity and concord, a multitude of people become one body; and the people of the world may be divided into four kinds: Warriors, in the political body, have the nature of fire, whoſe flames, guided by reaſon, deſtroy the ſtraw and rubbiſh of rebellion and ſtrife. The artificers and merchants hold the place of air, as from their labours and travels the bleſſings of God become univerſal, and the breeze of contentment gives vigour and freſhneſs to the tree of life. The learned, ſuch as the philoſopher, the phyſician, the arithmetician, the geometrician, and the aſtronomer are like water, refreſhing the world with the ſtreams of art and ſcience. Huſbandmen and labourers reſemble earth, and by their exertions the capital ſtock of life is completed: conſequently, a king is a perſon who, having put each of theſe in their proper place, ſtrives to make the world flouriſh, and regulates the degree of truſt by the degree of ability, when certainly confuſion will hide its head in non-exiſtence; for this mixture will produce a due temperament.

And as the grand political body is temperately adjuſted by four kinds of men, ſo likewiſe is the royal palace. The army, regardleſs of themſelves, make no account of their lives in the field of battle; and theſe fortunate men are in the king's court, in the place of fire, being the enlighteners of the hearts of his friends,

and the deſtroyers of his enemies. At the head of this number is the vakeel, who has acquired wiſdom in the fourth degree of perfection. He is the emperor's lieutenant in all matters; and by his management and penetration the grand affairs of the nation are ſet in order: promotion and degradation, appointment and diſmiſſion, depend on his good pleaſure; therefore he muſt poſſeſs great experience, wiſdom, nobility of mind, honeſty, liberality, and conſummate patience; he muſt entirely diveſt himſelf of prejudice, and behave with equal complacency towards relations, ſtrangers, friends, and enemies. He muſt be eloquent, intelligent in buſineſs, a ſpeaker of truth, well-bred, capable of giving advice, faithful, vigilant, and longſighted. He ſhould be well verſed in the arts of government, and be privy to the ſecrets of the ſtate, that in buſineſs there may be no obſtruction. He ſhould not ſuffer his mind to be diſtracted by the multiplicity of his affairs, but ſhould conſider it as his duty to promote the wiſhes of others. All his actions ſhould be founded on the baſis of integrity and a due regard to the different ranks of men. Deſirous of attaching to himſelf the hearts of all perſons, he treats even his inferiors with reſpect. He takes care not to commit impropriety in converſation, and guards himſelf from bad actions; and although he is not the immediate ſuperintendent of the finances, yet as the heads of all the offices make their reports to him, it is neceſſary that he be himſelf acquainted with the particular duty of each. The meer mahl, the keeper of the ſeal, the meer bukhſhy, the youbeghy, the kourbeghy,

kourbeghy, the meer tuzek, the meer behr, the meer ber, the meer munzil, the khanſalar, the moonſhy, the kooſkbeghy, and the akhtah beghy * are included in this diviſion.

The aſſiſtants of victory, the collectors of the revenues, and thoſe who are entruſted with the management of the receipts and diſburſements of government, reſemble wind: either a heart-rejoicing breeze, or a hot peſtilential blaſt. The head of this diviſion is the vizier, whoſe office is equivalent to that of dewan. He is manager of the finances, grand-treaſurer, and accomptant. He muſt be a perſon of diſtinguiſhed worth, ſkilful in arithmetic, free from avarice, circumſpect and abſtinent, active in buſineſs, and poſſeſſed of a pleaſing and clear ſtyle of writing; a ſpeaker of truth, of ſtrict honeſty, with an agreeable manner; and he ſhould avoid precipitancy in buſineſs. He is alſo the recorder and keeper of the archives. He explains many intricate points of buſineſs that happen to the muſtofy; and whatever is beyond his ability is referred to the vakeel. The muſtofy, the writers of the waſte-book and of the journal, the meer ſaman, the ſuperintendent of the offices, and the dewan of the offices; together with the muſh-reff of the treaſury, the wakeh navees, and the aumil of the khaliſah, are under his orders, and act by the force of his wiſdom. Some princes reckon the vizaret a part of the vakalet; and ſome-

* All theſe offices are explained in the courſe of the work.

times,

times, from not being able to find a perſon qualified for the office of vakeel, they make choice of ſome one who has a taſte of his qualities, whom they appoint muſhreff dewan; and he is higher in rank than the dewan, and lower than the vakeel.

The companions of the prince, whoſe advice he follows in affairs of moment, reſemble water. When they are of a mild temperament, they waſh off the duſt of affliction from the hearts of the diſtreſſed, and diffuſe freſhneſs and delight; but if they depart from moderation, they inundate the world with a deluge of calamity, ſo that numbers are overwhelmed by the billowy waves of misfortune. At the head of theſe is the philoſopher, who, by the depth of his wiſdom and the ſoundneſs of his morals, ſtrives to infuſe virtue into mankind. And the ſudder, and the meer adel, the cazy, the phyſician, the aſtrologer, the poet, and the ſoothſayer are of the number of thoſe ſervants who adorn the portico of the kingdom, and are neceſſary for the ſervice of the preſence.

The menial ſervants, who perform the duties about the royal perſon, are in the place of earth. If they are free from impurities and alloy, they are the elixir of the body; otherwiſe they are its deſtruction. The lackeys, the kewirchy, the ſherbetdar, the abdar, the tuſhekchy, the kerkerah, and ſuch like, are included in this

this number; and as the monarch adjuſts the political body by a wiſe arrangement of ranks, ſo is his court properly regulated by a judicious mixture of theſe.

The ſages of ancient times have delineated the four elements of monarchy after the following manner: 1ſt, An upright intendant of the finances, who is the protector of the huſbandman and all the ſubjects of the ſtate, and who increaſes the revenues, by cauſing the kingdom to flouriſh. 2d, The commander in chief of the troops, who acquits himſelf to the ſatisfaction of all. 3d, The chief juſtice, free from corruption and avarice, who, ſeating himſelf on the eminence of circumſpection and inveſtigation, does his utmoſt to come at the truth, and decides with ſtrict impartiality. 4th, An intelligencer, who will tranſmit the news of the world without addition or diminution, being poſſeſſed of integrity and penetration.

It is moreover incumbent on a king to make himſelf acquainted with the five kinds of men of whom the world is compoſed: 1ſt, The moſt commendable perſon is he who makes choice of the propereſt time for every buſineſs, and whoſe goodneſs benefits others. Such an one is the fitteſt perſon for a king to conſult in the arrangements of government. 2d, One who poſſeſſes the ſame abilities as the perſon above deſcribed, but who does not communicate benefit to others. Although it may be

proper

proper to ſhow him kindneſs and reſpect, yet he doth not merit any degree of confidence. 3d, A ſimple perſon, who doth neither good nor harm. Although he be not worthy of greatneſs, yet he deſerves to live at his eaſe. 4th, The inconſiderate man, who injures himſelf without hurting others. Him the king ſhould diſappoint in his expectations, and bring into the road of virtue by good advice and ſevere reprehenſion. 5th, He whoſe nature is vicious, and whoſe baſe conduct injures others. If advice and reprehenſion do not amend him, he ſhould be confined ſeparate from mankind; and provided this treatment doth not awaken him to a ſenſe of his error, let him be baniſhed the city; and if even this doth not reform him, they ſhall deprive him of ſight and cut off his limbs; but they may not take away his life. The ſages conſidering the human form as the work of God, have not given permiſſion for its deſtruction.

He is a juſt king who, having followed the light of knowledge and penetration, hath made himſelf acquainted with the ranks of men, and regulates buſineſs accordingly: and from hence it is that the ſages of ancient times have ſaid, Thoſe are the moſt illuſtrious princes who mount the ſteed of wiſdom.—They admit not into their ſervice any low people, but always make choice of thoſe whom they know to be worthy of the ſtation. They do not judge every one fit to be admitted to their preſence every day; and thoſe who are ſo eſpecially favoured as to have daily admittance, are not therefore deemed worthy of a near ſtation; neither is

every

every one who is fit for a near ſtation to be admitted into their privacy; nor are all thoſe who are admitted into privacy allowed to be ſeated in the auguſt aſſembly; and of thoſe who are ſo fortunate as to be permitted to ſit in the auguſt aſſembly, every one is not to be treated with familiarity: nor are all familiar companions to have a place in the cabinet council of ſtate affairs.

Praiſe be unto God! the exalted monarch of our own time is ſo endowed with theſe laudable diſpoſitions, that it is not exaggeration to ſay he ſurpaſſes all the ſages of antiquity: from the light of wiſdom he diſcovers the ranks of men; and by the rectitude of his conduct he adds ſplendor to his underſtanding by the performance of laudable actions. Who is it that is able to meaſure the extent of his virtues? They are not only beyond expreſſion, but even exceed conception. It is better that I make not the attempt, but point out only a few intelligible wonders, by ſetting forth his regulations for the houſehold, for the ordering of the army, and for the proſperity of the kingdom; upon which three things depend the glory of a monarch; hereby preparing a rich gift for the intelligent who ſeek after knowledge. Thoſe who are verſed in ancient hiſtory, wonder how kings of former times governed without ſuch a wiſe rule of conduct.

This ſublime volume is arranged under the three above-mentioned heads, with a few grateful acknowledgements of favours received.

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AYEEN

AYEEN AKBERY.

PART I.

CONTAINING

REGULATIONS FOR THE DIFFERENT OFFICES OF GOVERNMENT.

THE HOUSEHOLD.

HE is of the nobleſt character who ſubdues his paſſions, and behaves with propriety to all ranks of men. He who poſſeſſes not theſe qualifications ought not to engage in ſtrife, but obſerve a peaceable conduct.

True greatneſs gives attention to the minutiæ of buſineſs as well as to capital affairs; he who hath not capacity to comprehend the whole, ought to make choice of one or two intelligent, diligent, and virtuous men, and be guided by their advice.

The wiſe eſteem not him a king who confines his attention to great affairs, becauſe ſycophants abound who ſtrive to place things in a falſe light, in order to prejudice the virtuous, and thereby promote their own particular intereſts. The good prince refuſes not his attention to the moſt trivial points; and by the grace of God, he is able to attend both to his temporal and eternal concerns, like the king of our time, who, contrary to the maxims of former monarchs (they having thought it derogatory to their greatneſs) makes himſelf converſant with the particular duties of the ſeveral offices, and eſtabliſhes proper regulations for every department.

The ſucceſs of this vaſt undertaking depends upon two things: 1ſt, Wiſdom and foreſight to diſcover what is proper to be done: 2d, Committing the execution thereof to men of integrity.

Notwithſtanding many ſervants of the houſehold receive their ſalaries on the liſt of the army, there was paid moreover on this account in the thirty-ninth year of the preſent reign, the ſum of thirty *crore*, ninety-one *lacks*, eighty-ſix thouſand and ninety-five *dams* *. 30,91,86,095

Both for the expences of the ſtate and for the receipt of the revenues, there are upwards of one hundred offices, each reſembling a city, or rather a little kingdom; and by the unremitting attention of his majeſty they are all conducted with regularity, and the revenues are encreaſing daily; a few particulars whereof ſhall here be given for the uſe of poſterity who may ſearch after truth.

* Or rupees, 77,29,652-15 *dams*.

ROYAL

ROYAL TREASURIES.

It is univerſally agreed, that the nobleſt employments are the reformation of the manners of the people, the advancement of agriculture, the regulation of the offices, and the diſcipline of the army: and theſe deſireable ends are not to be attained without ſtudying to pleaſe the people, joined with good management of the finances, and an exact œconomy in the expences of the ſtate; but when all theſe are kept in view, every claſs of people enjoys proſperity.

When his majeſty firſt began to give a little attention to theſe weighty concerns, *Atamed Khan*, an eunuch of the royal palace, was dignified with befitting titles, and entruſted with his inmoſt ſecrets; whereby a few of the royal intentions were gradually introduced into practice.

The royal domains and the *Jagheer* lands were ſeparated, and a collector appointed over every *crore* of *dams*, to each of whom a treaſurer was appointed. And it was commanded that they ſhould not inſiſt upon the huſbandman paying coin of full weight; but that in whatever ſpecies the collections were made, an account thereof ſhould be taken in writing, and be ſealed up with the money: and this laudable regulation relieved the ſubjects from a variety of oppreſſions. When this mode was eſtabliſhed, there was appointed a grand-treaſurer, with a *darogha* and clerks.

The following cuſtom was alſo introduced:—When the provincial treaſuries had accumulated the ſum of a *lack* of *dams*, they ſent the money

to court; which, together with their accounts, were delivered to the grand treaſurer.

There were alſo appointed treaſurers, and officers under them, for the *peſhkuſh*, for reverſions, for offerings, and for the monies uſed in weighing the royal perſon, and for charitable donations. And to thoſe who had charge of the money for diſburſements, was delivered, from the grand treaſurer, whatever was requiſite for their expences.

In *Iran* and *Turan* there is only one treaſurer, which neceſſarily creates great difficulty in making inveſtigations; but here the wealth is ſo exceſſive, and the buſineſs ſo multiform and extenſive, that there are twelve treaſuries: nine for the different kinds of ſpecie, and three for the jewels, the plate, and inlaid work. Beſides which there are diſtinct treaſuries for every office, whoſe number is near one hundred; and there are kept daily, monthly, quarterly, and yearly accounts of the receipts and diſburſements. Alſo, by the command of his majeſty, a perſon of known integrity keeps ready in the *bargah-aum* * ſome gold and ſilver for the neceſſitous, that their wants may be relieved without delay. Moreover, there are always ready in the palace a *crore* of *dams*, every thouſand of which are kept in bags, which they call *ſahſah*, and theſe when heaped together are called a *gunge*.

Beſides all theſe, there is a ſum of money entruſted to ſome of the nobility, part of which is always carried in a purſe, which they call *behlah*; and from hence it ariſes that this is uſually called *curch behlah*, or the expences

* The public hall of the palace.

of

of the purſe. This laſt is likewiſe one of his majeſty's righteous inſtitutions. Would to God he might live a thouſand years, for the happineſs of his people!

JEWEL OFFICE.

To avoid prolixity, I ſhall give only a few particulars of this department.

His majeſty appointed to this office a treaſurer, a *tepukchy*, a *darogha*, and ſeveral ſkilful jewellers; and they claſſed the jewels in the following manner:—

RUBIES.

1*ſt claſs*, not leſs than 100 mohurs;
2*d claſs*, from 999 to 500 mohurs;
3*d claſs*, from 499 to 300 mohurs;
4*th claſs*, from 299 to 200 mohurs;
5*th claſs*, from 199 to 100 mohurs;
6*th claſs*, from ninety-nine to ſixty mohurs;
7*th claſs*, from fifty-nine to forty mohurs;
8*th claſs*, from thirty-nine to thirty mohurs;
9*th claſs*, from twenty-nine to ten mohurs;
10*th claſs*, from nine and three-quarters to five mohurs;
11*th claſs*, from four and three quarters to one mohur;
12*th claſs*, from three quarters of a mohur to four rupees.

They made no account of any that were ſmaller.

Diamonds,

Diamonds, Emeralds, Topazes, and Sapphires, were claſſed as follows:

1*ſt claſs*, thirty mohurs and upwards;
2*d claſs*, twenty-nine and three quarters to fifteen mohurs;
3*d claſs*, fourteen and three quarters to twelve mohurs;
4*th claſs*, eleven and three quarters to ten mohurs;
5*th claſs*, nine and three quarters to ſeven mohurs;
6*th claſs*, ſix and three quarters to five mohurs;
7*th claſs*, four and three quarters to three mohurs;
8*th claſs*, two and three quarters to two mohurs;
9*th claſs*, one and three quarters to one mohur;
10*th claſs*, eight and three quarters to five rupees;
11*th claſs*, four and three quarters to two rupees;
12*th claſs*, one and three quarters to one quarter of a rupee.

Pearls were ſtrung in ſcores; and here follows the value of each pearl:—

1*ſt claſs*, thirty mohurs and upwards;
2*d claſs*, twenty-nine and three quarters to fifteen mohurs;
3*d claſs*, fourteen and three quarters to twelve mohurs;
4*th claſs*, eleven and three quarters to ten mohurs;
5*th claſs*, nine and three quarters to ſeven mohurs;
6*th claſs*, ſix and three quarters to five mohurs;
7*th claſs*, four and three quarters to three mohurs;
8*th claſs*, two and three quarters to two mohurs;
9*th claſs*, one and three quarters to one mohur;
10*th claſs*, leſs than a mohur down to five rupees;

11*th claſs*, leſs than five rupees to two rupees;
12*th claſs*, leſs than two rupees to one quarter rupee;
13*th claſs*, leſs than one and a quarter of a rupee to thirty *dams*;
14*th claſs*, leſs than thirty *dams* down to twenty *dams*;
15*th claſs*, leſs than twenty *dams* to ten *dams*;
16*th claſs*, leſs than ten *dams* to half a *dam*.

The above are ſtrung upon a number of ſtrings according to the claſs, ſo that thoſe of the laſt claſs are upon ſixteen ſtrings; and at the end of each bunch a ſeal is affixed, that they may not be unſorted or ſtolen.

The following are the charges for boring pearls:—

For boring a pearl of the	1ſt Claſs,	1 *chern*	For boring a pearl of the	9th Claſs,	¼ *dam*.
	2d do.	1 *aſhet*		10th do.	one fifth
	3d do.	1 *deſſah*		11th do.	one ſixth
	4th do.	3 *dams*		12th do.	one ſeventh
	5th do.	1 *ſuky*		13th do.	one eighth
	6th do.	1 *dam*.		14th do.	one ninth
	7th do.	¾ do.		15th do.	one tenth
	8th do.	½ do.		16th do.	one eleventh.

The value of the above jewels is ſo well known, that it is needleſs to mention it here; but thoſe which have ſince come into his majeſty's poſſeſſion are of the following rates:—

Rubies,

	Weight Tanks.	Ruttees.		Value of each.
Rubies,	11	20	-	Rs. 100,000
Diamonds,	5½	4	-	100,000
Emeralds,	17¾	3	-	52,000
Sapphires,	4	7¾	-	50,000
Pearls,	5	0	-	50,000

THE MINT.

Providence has beſtowed on men gold, ſilver, and copper, for the equitable adjuſtment of their tranſactions with each other; and princes, in order to give currency to thoſe metals, have eſtabliſhed mints, the ſucceſs of which depends on the ſkill and integrity of the officers.

The officers of the mint are, 1ſt, The *darogha*, who muſt be a man of authority, knowledge, and integrity, to comprehend the whole, and keep every individual to the faithful diſcharge of his duty.

2d, A *ſeraf*, who is perfectly acquainted with the art of aſſaying metals, and who will execute the buſineſs of his office with honeſty. In this glorious reign there are numbers of ſkilful *ſerafs*; and by the attention of his majeſty, gold and ſilver are refined to the higheſt degree of purity.

In *Perſia* they do not know above ten degrees of fineneſs, which they call *dehees*. In *Hindoſtan* they have twelve degrees, which they call *barah banny*. Formerly, the old *hun*, which is a gold coin current in the *Decan*, they reckoned at ten *bannees*; but his majeſty has now fixed it at eight and

and three quarters: and the gold round *dinar* of *Khoſru Allaiy*, which they received for twelve *bannees*, now turns out only ten and a half.

Thoſe who are experienced in the buſineſs, have written hiſtories of this matter, and in their fables conſider this gold as the effect of alchymy; for, ſay they, gold ore does not come up to this fineneſs. They know not that when gold is put into fuſion ſmall particles ſeparate from it and mix with the aſhes, and that although the ignorant make no account of this, yet the ſkilful recover the metal therefrom. Although gold ore be made malleable, is calcined, and even reduced to aſhes, yet by a certain operation it is brought back to its original ſtate with a little loſs.

BUNWARY, OR THE TOUCH-NEEDLES.

In this country the *ſeraſs* know the degree of fineneſs from the colour and brightneſs of the metal; but for the ſatisfaction of others this grand rule has been introduced: the *bunwary* is compoſed of a number of bars of copper, or ſuch like metal, on the point of every one of which is fixed a ſmall piece of gold, and the degree of purity written thereon.

When they want to aſſay the newly imported gold, they draw on the touchſtone a line of that and a line of the *bunwary*; and by comparing them together they diſcover the degree it is of. There are alſo other methods of aſſaying gold.

They mix one *maſhah* of pure ſilver with the ſame quantity of pure copper, and melt them together with ſix *maſhahs* of gold of ten *bannees* and a half; then one *maſhah* of this compoſition is divided into ſixteen

parts, every one of which will be half a *rutty*. Whenever ſeven and a half *ruttees* of this gold are mixed with one part of the compoſition, the touch thereof will be ten *bannees* and a quarter: and if ſeven *ruttees* of gold are mixed with two parts of the compoſition, it becomes ten *bannees*, &c. as is ſet forth in the following table :—

10½ *Banny.*		10 *Banny*		9¾ *Banny.*		9½ *Banny.*	
Gold. *Rutty*	Comp. *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*
7½	0½	7	1	6½	1½	6	2
9¼ *Banny.*		9 *Banny.*		8¾ *Banny.*		8½ *Banny.*	
Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*
5½	2½	5	3	4½	3½	4	4
8¼ *Banny.*		8 *Banny.*		7¾ *Banny.*		7½ *Banny.*	
Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*
3½	4½	3	5	2½	5½	2	6
7¼ *Banny.*		7 *Banny.*		6¾ *Banny.*		6½ *Banny*	
Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*	Gold. *R.*	Comp. *R.*
1½	6½	1	7	7½	0½	0	8

Summarily, every half *rutty* of the compoſition leſſens the *bannee* one-fourth; and if it be required to leſſen the touch of the ſix and a half *bannee*, which is entirely of the above compoſition, they mix together half a *rutty* of copper and ſilver with ſeven *ruttees* and a half of this compoſition, and this will leave ſix *bannees*. And if a baſer mixture than this is wanted,

add

add another half *rutty* of copper and ſilver, and take away half a *rutty* from theſe ſix *bamees*. But in the *bunwary* they do not aſſay lower than ſix *bamees*.

3d, An *aumeen*, who is perfectly diſintereſted, to prevent any one from acting with diſhoneſty.

4th, A *muſhreff* to write the waſte-book, in which are entered the receipts and diſburſements, and from whence the journal is formed.

5th, The *merchant*, whoſe buſineſs it is to buy gold, ſilver, and copper, to be coined, by which he gains a profit for himſelf, and benefits the revenues of the ſtate. And this trade will flouriſh when the rulers are juſt, and not avaricious.

6th, The *treaſurer*, who watches over the ſtock of profit, and is upright in his dealings.

The ſalaries of the *darogha*, *aumeen*, *muſhreff*, and *treaſurer*, differ from each other; the *ſeraf* is paid by fees, and the merchant gains his own profit.

7th, The *weighman*, who weighs the coin. If he weighs 100 *jilaly* gold *mohurs*, he takes a fee of one *dam* and a half; for 1000 rupees in ſilver, ſix *dams* and nineteen *cheetels*; and for 1000 *dams* of copper he takes eleven *cheetels*; and, after this rate, according to the quantity.

8th, *Melter of the metal before it is refined.* He makes trenches of different ſizes in a bed of clay, which he moiſtens with oil, and pours into

them the melted gold and ſilver, to caſt them into ingots. For copper, inſtead of anointing with oil, he ſprinkles the moulds with aſhes.

His fees are, for the weight of 100 ſuch gold *mohurs*, two *dams* and fifteen *cheetels*; for 1000 rupees weight of ſilver, five *dams* thirteen *cheetels* and a quarter; and for 1000 *dams* of copper, four *dams* twenty-one *cheetels* and a half.

9th, The *plate-maker*. The adulterated gold he makes into plates of ſix or ſeven *maſhahs* weight, and of ſix fingers in length and breadth; theſe he carries to the aſſay-maſter, who meaſures them in a mould made of copper, and then makes a ſtamp upon them. His fees for each of ſuch 100 gold *mohurs*, is forty-two *dams* and three quarters.

THE METHOD OF REFINING GOLD.

When the above-mentioned plates have been ſtamped, the owner of the gold, for the weight of every 100 gold *mohurs*, muſt furniſh four ſeers of ſaltpetre, and the like quantity of new brick-duſt; which are to be uſed in the following manner:—

The plates, after having been waſhed in water, are ſtratified with the above mixture, and the whole is covered with field cow-dung, which, in the Hindoſtany language, is called *ouplah*. Then they ſet fire to it, and let it burn gently till the cow-dung is reduced to aſhes, when they leave it to cool; then theſe aſhes, being removed from the ſides, are preſerved. In Perſian, this is called *khak khelaſs*, and in Hindoſtany, *ſelony*; and by a proceſs which will be hereafter related, they recover ſilver from it.

The

The plates then remain upon the aſhes that are underneath them, and twice again are covered with cow-dung in the manner before directed, and theſe aſhes are alſo preſerved; when after this manner three fires have been applied, they call it *ſeetihy*.

After that, the plates are again waſhed in clean water, and ſtratified with the aforeſaid mixture; which operations muſt be repeated till ſix ſtratifications and eighteen fires have been applied.

Then the aſſay-maſter breaks one of the plates; and if there comes out a flat dead ſound, it is a ſign of its being ſufficiently pure; otherwiſe, it muſt again be ſtratified with the mixture, and undergo three more fires.

Then from each of the plates is taken one *maſhah*; of which aggregate a plate is made and tried on the touchſtone. If it is not ſufficiently pure, it is ſtratified once or twice more; but the deſired effect is generally obtained by four ſtratifications.

THE FOLLOWING IS ALSO A METHOD OF ASSAYING.

They take two *tolahs* of the above gold, and the like quantity of pure gold, and make eight plates of each, of equal weight.

Then having ſtratified the whole with the above-mentioned ingredients, and ſet fire to them in the manner above directed, they waſh them clean; and if, upon weighing them with an exact balance, both kinds are found to be equal in weight, it is a proof of pureneſs.

10th, The *melter of the refined metal.* He melts the refined plates of gold, and casts them into round ingots. His fee for 100 gold *mohurs* is three *dams.*

11th, The *serrab* cuts from round ingots pieces of gold, silver, and copper, of the size of the coin. His fees are, for 100 gold *mohurs*, twenty-one *dams* one *cheetel* and a quarter; for 100 silver rupees, fifty-three *dams* eight *cheetels* and three quarters; and for 1000 rupees weight of four anna silver pieces, twenty-eight *dams* more. For 1000 *dams* in copper he takes twenty *dams* fee; and for one half or one quarter *dams*, twenty-five *dams*; and for eighths, which are called *dumery*, sixty-nine *dams* for 100 *dams* weight. It is surprising, that in *Iran* and *Turan* they cannot cut these round pieces without an anvil made on purpose; and in Hindostan, the workman without any such machine, performs this business with such exactness, that there is not the difference of a single hair.

12th, The *seal-engraver.* He engraves the dies of coins on steel, and such like metals. At this day, Mollana Aly Ahmed of Dehly, who has not his equal in any country, cuts different kinds of letters in steel, in such a manner as equals the writing of the most skilful masters. He holds the rank of an *yoozbashy*; and two of his men are in the mint, each of whom has a monthly salary of 300 *dams.*

13th, The *sickchy* places the round piece of metal between two dies; and by the strength of the hammerer both sides are stamped at one stroke. His fees are, for 100 gold *mohurs*, one *dam* and ten *cheetels*; for 100 silver rupees, five *dams* nine *cheetels* and a half; and for 1000 silver rupees weight of small pieces, one *dam* and three *cheetels* more; for 1000 *dams* of copper, three *dams*; for 2000 half *dams*, or 4000 quarters, three *dams* eighteen *cheetels* and

and three quarters; and for 8000 eighths, tens *dam* and a half. And the *ſickchy*, out of his fees, gives one-ſixth to the hammerer, for whom there is no further allowance.

14th, The *ſubbak* makes the refined ſilver into ingots; and for every 1000 rupees weight, he take fifty-four *dams*.

Silver is alloyed with lead, tin, and copper.

In *Iran* and *Turan*, the higheſt degree of fineneſs thereof is alſo called ten *dehee*. The *ſerafs* of Hindoſtan call the higheſt degree twenty *biſwahs*, and according to the alloy, it deſcends in degree; but it cannot be made leſs than five, and none is uſed baſer than ten. The ſkilful can diſcover from the colour with what the ſuperficial part is alloyed; and by the file and punch, is learnt the quality of the inſide. They alſo try it by heating it in the fire, when, upon throwing it into water, blackneſs denotes lead; redneſs, copper; a whitiſh cinder-colour, tin; and according as it is more or leſs white, the greater or leſs is the proportion of ſilver.

THE METHOD OF REFINING SILVER.

They dig a hole, and having ſprinkled in it a ſmall quantity of the aſhes of field cow-dung, they fill it with the aſhes of *Babool*-wood, then they moiſten it, and work it up into the ſhape of a diſh or coppel; into this they put the adulterated ſilver, together with an equal quantity of lead, after the following manner: 1ſt, They put with the ſilver a fourth part of the lead, and, ſurrounding the coppel with coals, blow the fire till the metals are melted: this operation they repeat as often as is neceſſary; but in moſt inſtances

ſtances four times are required. The proofs of the metal being pure are, the brightneſs thereof, and its beginning to harden on the ſides. When it is hardened in the middle they ſprinkle it with water, when, if a flame iſſues from it, it is arrived at the deſired degree of fineneſs; and if they melt this maſs again, there will be loſt half a *rutty* in every *tolah*, or ſix *maſhahs* and two *ruttees* in 100 *tolahs*. The coppel becomes a kind of litharge, which, in the Hindoſtany language, they call *kehrel*, and in Perſian, *kenneh*; the uſe of which will be hereafter explained.

Out of 100 *tolahs* of ſuch refined ſilver, five *maſhahs* and five *ruttees* are taken for the *khalſa*; after which the aſſay-maſter marks the maſs with a ſtamp, that it may not be altered or exchanged.

Formerly, ſilver was alſo aſſayed by the *bunwary*; now it is calculated after the following manner:—If, by refining 100 *tolahs* of the ſilver called *ſhahy*, which is current in *Erak* and *Khoraſan*, and the *lary* and *miſkaly* which are current in *Turan*, there are loſt three *tolahs* and one *rutty*; and from the *narcheel frengy* and *roomy*, the *mahmoodee* and *mozuffery* of *Guzerat* and *Malwah*, thirteen *tolahs* and ſix *maſhahs* and a half are loſt, they become of the royal ſtandard.

15th, The *koorſkoob* having heated the refined ſilver, hammers till it has loſt all ſmell of the lead. His fee for the weight of 1000 rupees is four *dams* twelve *cheetels* and a half.

16th, The *chaſhneegeer* aſſays the refined gold and ſilver after this manner:—

Having

Having made two *tolahs* of the refined gold into eight plates, he, in the ſame manner as has been before deſcribed, ſtratifies them with ſalt petre and brick-duſt, and ſurrounds them with cow-dung, to which he ſets fire. After that, having waſhed the plates, he melts them; and if they have not loſt any thing by the above operation, the gold is arrived at the greateſt degree of purity. Then the aſſay-maſter draws a line of it on the touch-ſtone, to ſatisfy himſelf and others. For aſſaying this quantity he takes for his fee one *dam* and ten *cheetels*.

For ſilver he takes one *tolah*, with a like quantity of lead, which he puts together into a bone crucible, and keeps it on the fire till the lead is all burnt. Then, having ſprinkled the ſilver with water, he hammers it till it has loſt all ſmell of the lead; and having again melted it in a new crucible, he weighs it, and if it has half a *rutty*, it is ſufficiently pure; otherwiſe he melts it again till it comes to that degree. And for aſſaying that quantity his fee is three *dams* four *cheetels* and a half.

17th, *Neeareeah*. The *khak khelaſs*, or *ſelony*, being collected together, he waſhes two ſeers of it; and whatever gold there may be amongſt it, from its weight, ſettles to the bottom. This waſhed earth, in the Hindoſtany language, is called *Kookerah*; and it alſo contains ſome gold; for the recovery of which, directions ſhall hereafter be given.

To every ſeer of the above-mentioned adulterated ſediment they add ſix *maſhahs* of quickſilver, which, being rubbed together, the quick-ſilver attracts the gold to it; and this *amalgama* being put into a glaſs retort, they place it on a fire, and ſeparate the gold from the quickſilver.

The *Neeareeah*, for refining this quantity of earth, takes for his fee twenty *dams* and two *cheetels*.

THE PROCESS OF KOOKERAH.

They mix with it an equal quantity of *poonher*; then, having prepared a paſte of *reſſy* and cow-dung, they break the firſt compoſition into pieces, and mixing it with the paſte, work it up into balls of two ſeers weight, which they dry on a cloth.

THE PROCESS OF POONHER.

They make a hole in the earth ſufficiently large to contain a maund of lead, with ſix fingers of the aſhes of *Babool*-wood laid over it; then they cover it with charcoal, and melt the lead. After that, having removed the coals, they place over the hole a curved plate of clay, and cloſing up the bellows-hole, they cover the vent with bricks, which they remove frequently, to learn the ſtate of the lead. When the aſhes have ſoaked up all the lead, there will be four *maſhahs* of ſilver mixed with them. Theſe aſhes they cool in water; and the name of this compoſition is *poonher*. Out of a maund of lead two ſeers are burnt, and it is encreaſed by four ſeers of aſhes; ſo that the weight of the whole maſs will be one maund and two ſeers.

Reſſy is a kind of aquafortis, made from ſoap-aſhes and ſaltpetre earth.

Having explained the proceſs of *poonher*, I return to finiſh the proceſs of *kookerah*.

They

They make an earthen veſſel with a narrow neck and large belly, half a cubit in height, perforated at the bottom, and containing an oven;

Then, having filled the veſſel with coals within four fingers of the to, they place it over a pit dug in the earth, and blow the fire with a bellows.

After that, the afore-mentioned balls being broken into pieces, they fill the veſſel with them, and melt them. The gold, ſilver, copper, and lead, falling through the hole in the bottom of the veſſel, will collect in the pit. Whatever remains in the veſſel, they waſh it, and ſeparate the lead from it; and they likewiſe preſerve the aſhes, from whence alſo a profit will be derived.

Then, having taken out of the pit whatever there be of metal, they melt it like *poonher*. The lead will mix with the aſhes, from which thirty ſeers will be recovered, and ten ſeers will be burnt. The gold, ſilver, and copper, with a ſmall quantity of lead, will remain together in a maſs; and this they call *bookrowty*.

THE PROCESS OF BOOKROWTY.

For 100 *tolahs* of it, they make half a ſeer of the aſhes of *Babool*-wood into a coppel, into which they put the *bookrowty*, with the addition of one *tolah* of copper, and twenty-five *tolahs* of lead; and, ſurrounding the coppel with live coals, they cover it with bricks. When the metals are melted, they remove the coals and bricks, and make a fire of *Babool*-wood, till the coppel, having united with the lead, leaves the gold and

ſilver together. The coppel will be a kind of litharge, called *kehrel*, from which lead and copper are obtained, as will be hereafter explained.

THE METHOD OF SEPARATING GOLD FROM SILVER.

This mixture they melt ſix times; thrice with copper, and thrice with Hepar ſulphur, called in the Hindoſtany language, *chahcheea*.

For each *tolah* of that mixture, are required one *maſhah* of copper, and two *maſhahs* and two *ruttees* of Hepar ſulphur.

Firſt, they melt it with copper, and then with the Hepar ſulphur.

If the mixture be of 100 *tolahs* weight, they firſt melt it with fifty *maſhahs* of copper, and then twice again, with twenty-five *maſhahs* each time; and the operation with the Hepar ſulphur is repeated in the ſame manner.

The following is the manner of melting it: The mixture of gold and ſilver being made into ſmall grains, they mix with it fifty *maſhahs* of copper, and melt them together in a crucible. They have near at hand a veſſel full of cold water, on the ſurface of which is laid a bundle of ſtraw, upon which they pour the melted metal, and ſtir it with a ſtick, to hinder it from forming into a maſs. Then having again melted thoſe grains, with the remaining copper, in a crucible, they ſet it to cool in the ſhade: and, for every *tolah* of this mixture, two *maſhahs* and two

two *ruttees* of Hepar ſulphur are uſed; ſo that 100 *tolahs* require ſix *chattacks* *.

When it has been thrice melted in this manner, there appears on the ſurface a whitiſh kind of aſhes, which is the ſilver. This is taken off and kept ſeparate; and its proceſs ſhall hereafter be related.

When the mixture of gold and ſilver has been thus melted ſix times with the copper and the Hepar ſulphur, it is called, in the dialect of Punjab, *kyel*; and in the city of Dehly, *pinjer*. If in the above mixture there was a large proportion of gold, it will turn out ſix *banny* and a half; but it often happens that this *pinjer* turns out only four or five *banny*.

In order to refine this gold, one of the following methods muſt be uſed: Either they mix fifty *tolahs* of this with 400 *tolahs* of pure gold, and refine it according to the *ſelony* proceſs; or elſe they uſe the *alony* proceſs.

THE PROCESS OF ALONY.

Two parts of field cow-dung, and one part of ſaltpetre earth are uſed after this manner.

Having caſt the aforeſaid *pinjer* into ingots, they make it into plates, every one of which muſt not be leſs than one *tolah* and a half, but a little

* A *chattack* is the ſixteenth part of a ſeer, forty of which make a maund, commonly reckoned equal to ſeventy-ſix pounds avoirdupoiſe weight.

broader

broader than thoſe directed in the *ſelony* proceſs. Then, having anointed them with *ſeſame*-oil, they ſpread them over with the mixture of cow-dung and ſaltpetre earth, and then give them a gentle fire. This operation they repeat three or four times; and, if they want the metal to be very pure, they repeat the proceſs till it comes up to nine *banny*. The aſhes thereof are alſo collected, being a kind of *kerhel*.

THE METHOD OF EXTRACTING THE SILVER FROM THE ASHES.

Whatever aſhes and droſs have been collected, both before and after the proceſs of *alony*, being mixed with an equal quantity of pure lead, they put them into a crucible, and keep it on the fire for three hours. When the metal is cold, they refine it, according to the proceſs deſcribed under the article *Subbak*, and the aſhes thereof is alſo *kerhel*. The *ſelony* is alſo applied to other uſes, well known to thoſe converſant in the buſineſs.

18th. The *puniwar* having melted the *kerhel*, ſeparates the ſilver from the copper; and his fee for every *tolah* of ſilver, is one *dam* twelve *cheetels* and a half. And he gladly gives 300 *dams* per month to the *dewan*.

His buſineſs is this: Having broken the *kerhel* into ſmall grains, he adds to every maund thereof one ſeer and a half of *tincar*, and three ſeers of ſoap-aſhes, and kneads them together. After which, having put a ſeer of this into the veſſel deſcribed in the proceſs of *kookerah*, he melts it, when lead mixed with ſilver is collected in the pit, and afterwards refined by the proceſs of *ſubbak*; and the lead which ſeparates from this, together with the aſhes, is *poonher*.

gold

19th. The *pykar* buys the *ſelony* and *kerhel* from the goldſmiths of the city, and carries them to the mint to be melted, and gains for himſelf the gold and ſilver thereof. For one maund of *ſelony* he gives ſeventeen *dams*; and for one maund of *kerhel*, fourteen *dams* to the *khalſah*.

20th. *Neecheweewalah.* He brings old ſilver coins, which are mixed with copper to be melted; and from 100 *tolahs* of ſilver, three rupees and a half go to the *dewan:* and when the ſilver is again coined into rupees, he pays another duty.

21ſt. *Khakſhu.* He carries away to his own houſe the ſweepings of the mint, by the waſhing of which he gains a profit; and every month he gives twelve rupees and a half to the ſtate.

And in like manner all the officers of the mint, every month, out of every 100 *dams*, pay three *dams* to the ſtate.

SOME ACCOUNT OF THE IMMORTAL COINS.

As, through the attention of his majeſty, gold and ſilver were brought to the greateſt degree of purity, in like manner the form of the coin was alſo improved: a few particulars of which ſhall here be given.

GOLD COINS.

Sehenſeh سہنسہ is a coin of a circular form, weighing 101 *tolahs* nine *maſhahs* and ſeven *ruttees*, in value 100 *kaal jilaly mohurs*. On the field of

of one ſide is engraved the name of his majeſty; and on the five arches in the border,

السلطان الا عظم الخاقان المعظم خلد الله تعالي ملكه و
سلطانه ضرب دار الخلافته آكره

"The great King—the glorious Emperor—may God perpetuate his king-
"dom and his reign.—Struck at the capital Agra."

On the field of the reverſe, the Creed and this verſe of the Koran:

الله يرزق من يشاء بغير حساب

"God is bountiful unto whom he pleaſeth, without meaſure!"—And
"on the border thereof,

ابوبكر، عمر، عثمان، علي

Abubecre—Omur—Oſman—Aly.

The above is what was firſt cut on the dies by *Mollana Mukſood*, ſeal engraver; after which *Mollana Aly Ahmed* made the following additions.

On one ſide,

افضل الدينار ينفقه الرجل و ينفعه علي اصحابه في سبيل الله

"The beſt coin is that which is employed in ſupplying men with the neceſ-
"ſaries of life, and that benefits the companions in the road of
"God."

And

And on the reverſe,

السلطان العالي الخليفته المتعالي خلد الله تعالي ملكه و سلطانه زايد عدله و احسنه

" The Sublime Monarch!—the moſt exalted Khalif!—May God perpetuate " his kingdom and his reign, and encreaſe his juſtice and righteouſneſs!"

Afterwards all the above were laid aſide, and two tetraſtiches of the king of poets, *Sheikh Fizee*, were ſubſtituted in their ſtead.

On the border of one ſide is this tetraſtich,

خورشید که هفت بحر ازو کوهر یافت

" The ſun, from whom the ſeven ſeas obtain pearls.

سنک سیه از پرتو آن جوهر یافت

" The black ſtone from his rays obtains a jewel.

کان از نظر تربیت او زر یافت

" The mine, from the correcting influence of his beams, obtains gold;

وآن زر شرف از سکه شاه اکبر یافت

" And that gold is ennobled by the impreſſion of Shah Akber."—

And on the field,

الله اکبر جل جاله

" God is greateſt—mighty is his glory."

On the border of the reverſe is the following tetraſtich:

این سکه که پیرایه امید بود

"This coin, which is the garment of hope,

بانقش دوام ونام جاوید بود

"Carries an everlaſting impreſſion and immortal name.

سیمای شعادتش همین بسکه بدهر

"Its fortunate front bears this, ſufficient for ages,

یک زره نظر کرده کورشید بود

"That the ſun* has caſt a glimpſe upon it."

And on the field is written the date of the month and year.

And of the ſame name, form, and impreſſion, is a coin weighing ninety-one *tolahs* eight *maſhahs*, in value 100 round *mohurs*.

Reheſs رهس is the half of both the above; and it is alſo ſometimes made of a ſquare form. On one ſide it has the ſame impreſſion as the *Sehenſeh*; and on the reverſe this tetraſtich of the king of poets:

این نقد روان کنج شاهنشاهی

"This current coin, the royal treaſure,

باکوکب اقبال کند همراهی

"Accompanies the ſtar of good fortune.

* The king.

خورشید به پروروش زان رو که بد هر

" The ſun nouriſhes it for this cauſe, that, to eternity,

یابد شرف از سکه اکبر شاهي

" it may be ennobled by the impreſſion of *Akber Shah.*"

Atemah آتماه the fourth of a *ſehenſeh*, of a ſquare-circular form, bearing the ſame impreſſion as that of 100 *mohurs*; and ſome of them have this tetraſtich of the king of poets:

این سکه که دست بخت را زیور باد

" Let this coin adorn the hand of the fortunate!

پیرایه نهسپهر و هفت اختر باد

" Let it be the ornament of the nine heavens and ſeven ſtars!

زین نقد بست کار از و چون زر باد

" It is a golden coin; let its effects be propitious!

زر دهر روان بنام شاه اکبر باد

" Let it be current for ages, through the name of *Shah Akber!*"

And on the reverſe, the tetraſtich before mentioned.

Binſet بنست is of the ſame form as the *atemah*, and the fifth of the *ſehenſeh*; and there are alſo of this name the eighth, tenth, twentieth, and twenty-fifth parts of a *ſehenſeh*.

Jugul جگل of a ſquare form, is the fiftieth part of a *ſehenſeh*, being in value two *laal jilaly mohurs*.

Geerd, گرد in value and weight is equal to two round *mohurs*.

On one ſide is,

الله اكبر

" God is greateſt."

And on the reverſe,

يا معهين

" O Defender !"

Aftaby, آفتابي of a round form, weighs one *tolah* two *maſhahs* and four *ruttees* and three quarters ; the value, twelve rupees.

On one ſide is,

الله اكبر جل جلاله

" God is greateſt—mighty is his glory."

And on the reverſe, the month and year, and place where it was ſtruck.

Ilahee الهي is round, in weight twelve *maſhahs* thirteen *ruttees* and a quarter, with the ſame impreſſion as the *aftaby*, and is in value twelve rupees.

Laal jilaly لعل جلالي is of a ſquare form, in weight and value the ſame as the *ilahee*.

On

On one ſide,

الله اكبر

" God is greateſt."

And on the reverſe,

جل جلاله

" Mighty is his glory."

Adel Gootkeh عدل گتكه is of a round form, weighing eleven *maſhahs*; in value nine rupees.

On one ſide,

الله اكبر

" God is greateſt."

And on the reverſe,

يا معين

" O Defender!"

Mohur مهور is of a round form, and in weight and value the ſame a the *adel gootkah*; but it bears a different impreſſion.

Mehraby محرابي its weight, value, and impreſſion, are the ſame as the round *mohur*.

Moieeny معيني is ſometimes made ſquare, and ſometimes of a round form, in weight and value the ſame as the *laal jilaly*; impreſſed with

" O Defender!"

Chargoſhe,

Chargoſhey چارکوشه is of the ſame weight and impreſſion as the *aftaby*.

Geerd گرد is the half of the *ilahee*, and bears the ſame impreſſion.

Dehn دهن is the half of the *laal jilaly*.

Seleemy سليمي is the half of the *adel gootkeh*.

Reby ربي is the fourth of the *aftaby*.

Mun من is the fourth of the *ilahee* and of the *jilaly*.

Nisfy Seleemy نصفي سليمي is the fifth of the *adel gootkeh*.

Punj پنج is the fifth of the *ilahee*.

Pandow پاندو is the fifth of the *laal jilaly*; marked on one ſide with a tulip, and on the other with a wild roſe.

Sumny ثمني alſo called *Aſhtſideh* اشتسده is the eighth of the *ilahee*, ſtamped on one ſide with *God is greateſt*; and on the reverſe, *mighty is his glory*.

Kala كلا is the ſixth of the *ilahee*, and is impreſſed on each ſide with a wild roſe.

Zerrah زره is the thirty-ſecond part of the *ilahee*, bearing the ſame impreſſion as the *kala*.

It

It is the cuſtom in the mints of the preſence, that for one month's continuance they coin the gold *laal jilaly*, the *dehn* and the *mun*; but they do not ſtrike any other gold coins without a freſh order every day.

SILVER COINS.

Rupeeah روپیه is a ſilver coin of a round form, in weight eleven *maſhahs* and a quarter. It was firſt introduced in the time of *Sheer Khan*; and under the preſent reign it has been revived, and made more pure.

On one ſide is,

الله اکبر جل جلاله

"God is greateſt; mighty is his glory!"

And on the reverſe is the date.

Although the market-price is ſometimes more or leſs than forty *dams*, yet this value is always ſet upon it in comparative calculations.

Jilaleh جلاله is of a ſquare form. It made its firſt appearance under this reign, and has the ſame impreſſion and weight as the *rupeeah*.

Durb درب is the half of a *jilaleh*.

Chern چرن is the fourth of a *jilaleh*.

Pandow پاندو is the fifth of a *jilaleh*.

Aſhet اشت is the eighth of a *jilaleh*.

De-ſa دسا is the tenth of a *jilaleh.*

Kala کلا is the ſixteenth of a *jilaleh.*

Sooky سوکي is the twentieth of a *jilaleh.*

And there are alſo ſuch ſmall diviſions of a rupee, but of a round form.

COPPER COINS.

Dam دام is a copper coin, in weight five *tanks*, or one *tolah* eight *maſhahs* and ſeven *ruttees*; in value the fortieth part of a rupee. Formerly this coin was called *Pyſah* پیسه and alſo *Behlooly* بهلولي now it is iſſued under this name. On one ſide is ſtamped the place where it was ſtruck; and on the reverſe, the month and year. Accomptants ſuppoſe the *dam* to be divided into twenty-five parts, each of which they call a *cheetel* چیتل and uſe them in calculations.

Adheleh ادهیله is half of a *dam.*

Powlah پاوله the fourth.

Dumree دمري the eighth.

In the beginning of this incomparable reign, gold was coined in many parts of the kingdom in the royal name; now none are ſtruck excepting at the four following places: Firſt, the capital Agra; Second, Bengal; Third, Ahmedabad, in Gujerat; Fourth, Cabul. Silver and copper, beſides being coined at the four abovementioned places, are alſo ſtruck in ten other

other cities, *viz.* Illhabaſs, Agra, Owjain, Surat, Dehly, Patna, Caſhmeer, Lahoor, Multan, and Tandah. And in the following twenty-eight places, only copper, *viz.* Ajmeer, Owedh, Attock, Allore, Badawur, Benaris, Behker, Behreh, Putten, Jownpoor, Jalendehr, Seharungpoor, Sarungpoor, Sembehl, Kennaje, Rehntore, Herdewar, Hiſſar Feerozeh, Calpee, Gualiar, Goruckpoor, Kelonwer, Luckhnow, Mundow, Nagore, Sirkind, Seealhoote, and Serownj.

A great deal of traffic is carried on in this flouriſhing country in *mohurs*, as well as in rupees and *dams*.

The firſt time that the reins of government were in the hands of Rajah Tudermull, his majeſty gave currency to four kinds of *mohurs*: 1ſt, The *laal jilaly*, weighing one *tolah* thirteen *ruttees* and three quarters, which was of the greateſt degree of fineneſs, and in value 400 *dams*. 2d, The *mohur*, which in the beginning of this reign they had made of the weight of eleven *maſhahs*, and it paſſed current under three degrees. When of full weight its value was 360 *dams*; and if after a time there was worn away the weight of three grains of rice, they ſtill accounted it of the firſt degree, and made no difference between them; what was deficient from four to ſix of ſuch grains, they made of the ſecond degree, and its value was 355 *dams*; and if from ſix to nine grains were loſt, it was then reckoned of the third degree, and its value was 350 *dams*: and whatever was of ſhorter weight than the latter was received as bullion.

Rupees were alſo current after three degrees: 1ſt, The ſquare rupee of pure ſilver, twelve *maſhahs* and a half in weight, which they called *jilaly*, in value forty *dams*; and the old round rupee of *Akber Shah*, which, when of full weight, and until one *ruttee* ſhort weight, was valued at thirty-nine

dams. That which was two *ruttees* deficient was rated at thirty-eight *dams*; and whatever was of ſhorter weight than this was received as bullion.

Again, on the 11th of the month *Meher*, and in the twenty-ninth year of the reign, *Azededdowlah Emeer Fattahullah Sheerazy* coming at the head of affairs, the royal orders were iſſued, that on the *mohurs*, as far as three grains, and on the rupees, as far as ſix grains ſhort weight, no account ſhould be taken, but that they ſhould be reckoned of full weight; and that whatever were more deficient, the exceſs ſhould be taken; and that after nine grains deficiency they ſhould not be accounted of the ſame kind. According to this regulation, a *mohur* that was one *rutty* deficient, was worth 355 *dams*, and ſomething more; and the value of one *rutty* of coined gold, they calculated at four *dams*, and ſomething leſs. According to the regulations of Tudermull, for the deficiency of one *rutty* they took five *dams*; and for whatever was deficient as far as three grains and a half, they made no further account; but upon a deficiency of one *rutty* and a half, they took ten *dams* ſhort weight, and even exacted this deficiency from thoſe that were not come up to that limit. According to this latter regulation, by taking ſomething leſs than ſix *dams*, the value of the third degree becomes 353 *dams* and ſomething more. Alſo the round rupee, which, although there be no difference between it and the *jilaly* either in weight or fineneſs, they had eſtimated at one *dam* leſs, was now fixed at forty *dams*, until one *rutty* ſhort of weight; and two *ruttees* ſhort of weight, which before they reckoned two *dams*, is hereby made one *dam* and ſomething more.

When Azededdowlah was ſent to Kandees, Rajah Tudermull made the price of gold *mohurs* to be eſtimated in rupees; and the deficiency on the *mohurs* and rupees, from his obſtinate diſpoſition, he again fixed at the old rates.

When

When Kulij Khan came to the head of affairs he confirmed what the Rajah had done, excepting that the ſhort weight *mohurs*, upon which the Rajah exacted five *dams*, he cauſed to be eſtimated in receipts and payments at ten *dams* deficiency; and as far as one *rutty* and a quarter, twenty *dams*; and whatever were more deficient than one *rutty* and a half, to be reckoned as bullion.

The king's mind being at this time occupied by a multiplicity of affairs, he paid little attention to this buſineſs, till after having received ſome intimation of the matter, he, on the 26th of the month *Behmen*, and the thirty-ſixth year of his reign, adopted another mode. He ordered that the *mohur* of three grains, and the rupee that was ſix grains deficient, ſhould no longer be reckoned of full weight. And this regulation was the only effectual method that could have been taken for ſhortening the hands of mean mercenary wretches; becauſe, that if the officers of the mint coined money of ſuch deficiency in weight, or the treaſurers reduced the coins of full weight to this quantity of deficiency, there was no remedy: and alſo ſhameleſs thieviſh people clipt the coin; and *mohurs* deficient three grains, they reduced to ſix grains deficiency; and thoſe of ſix grains, they made nine grains deficient. Thus, by increaſing the deficiency of the coin, they defrauded the ſtate of a great deal of gold.

By the command of his majeſty they made grains of agate, which were ordered to be uſed in weighing; and during the ſame month and year many other efforts were exerted. It was alſo ordered, that the treaſurers and the collectors of the revenues ſhould not demand any particular ſpecies of coin from the *Ryotts*; but that whatever was the deficiency in weight or ſtandard, ſhould be taken exactly according to the preſent rate and no more.

OF DIRHEMS AND DINARS.

Having given ſome account of the immortal coins, I ſhall here add a few particulars regarding theſe two pieces of money.

Dirhem, which they alſo call *dirham*, is a ſilver coin; originally it was of the ſhape of a date-ſtone: in the *khalifat* of *Omar* it was changed into a round form; and in the time of *Zobier*, it was impreſſed with the words *Allah* (God) and *Berket* (bleſſing).—*Hejaj* impreſſed it with the *Soorah Ekhlaſs* *, and ſome ſay that he ſtamped his own name on it; others aſſert, that the firſt perſon who ſtamped an impreſſion on *dirhems* was *Omar*. According to others, in the time of *Abdalmalek Merwan*, Greek *dirhems*, and thoſe of the *Khoſroes* and of *Himar*, were in uſe; and at his command *Hejaj Yuſef* ſtruck *dirhems*. Some ſay that *Hejaj* refined the baſe *dirhems*, and ſtamped on them *Allah Ahed* (God is ſingle) and *Allah Samed* (God is eternal); and theſe were called the abominated *dirhems*, becauſe the ſacred name was thereby expoſed to the touch of unclean perſons; and afterwards *Omar Ebn Hobeerah* coined in *Erak*, *dirhems* like thoſe of *Hejaj*; then *Khaled Ebn Abdallah Kaſhery*, who was governor of *Erak*, improved them; and after that, *Yuſef Omar* brought them to the higheſt degree of purity.

Again, it is ſaid that *Maſſaeb Ebn Zobier* was the firſt perſon who ſtamped *dirhems*; and there are different accounts of their weights, ſome ſaying that they were of ten or nine, or ſix or five *miſkals*; and others relate that they were of twenty *keerats*, twelve *keerats*, and ten *keerats* weight;

* The 112th chapter of the Koran.

and

and that *Omar* took a *dirhem* of each kind, and formed a coin of fourteen *keerats*, being the third part of the aggregate ſum.

It is likewiſe ſaid that, in the time of *Omar* there were current ſeveral kinds of *dirhems* of eight *dangees*, which they called *Beghaly*, after *Raſs Beghal*, who was the aſſay-maſter, and who ſtruck *dirhems* by the command of *Omar*. Others ſay that they are called *Beghaly*, from a town of that name; and that the *dirhems* of four *dangs*, called *tebry*, thoſe of three *dangs*, called *mughreby*, and thoſe of one *dang*, named *yemeny*, were formed into one coin.

Fazel Khojendy ſays, that in former times *dirhems* were of two kinds; eight *dangees* and ſix *dangees*.

2 *Hebbeh*
2 *Teſſuj*
2 *Keerats*

} make one {

Teſſuj;
Keerat;
Dang.

DINAR

Is a gold coin, weighing one *miſkal*, which is equal to one and three-ſevenths of a *dirhem*.

12 *Zerrahs*
6 *Kitmeers*
6 *Nekeers*
6 *Feteels*
12 *Fuls*

} make one {

Kitmeer;
Nekeer;
Feteel;
Ful;
Muſtard ſeed;

6 Muſtard

6 Muſtard ſeeds	make one	Barley corn;
2 Barley corns		*Hebbeh*;
2 *Hebbehs*		*Teſſuj*;
4 *Teſſuj*		*Dang*;
6 *Dangs*		*Miſkal.*

And, according to this calculation, a *miſkal* is ninety-ſix barley corns.

Miſkal is a weight uſed in weighing gold; and it is alſo the name of a coin. From the ancient records of ſome monaſteries, it appears that the Greek *miſkal* has been for a long time diſuſed, and that it was two *keerats* leſs in weight than this. Alſo the Greek *dirhems* are different from the others, being one *dang* and a half leſs in weight.

An Account of the Profit which Merchants gain by bringing Gold, Silver, and Copper to the Mint.

The following is the value of a round gold *mohur* in bullion.

Degree of fineneſs of the gold bullion.	Quantity thereof given for a round gold *mohur* weighing eleven *maſhahs*.		
	Tolahs.	*Maſhahs.*	*Ruttees.*
10 *Banny* -	1	0	0
9¾ *Banny* -	1	0	2
9½ *Banny* -	1	0	4
9¼ *Banny* -	1	0	6
9 *Banny* -	1	1	0

And

And after this rate upon each *banny* alloy, they take one *maſhah* more than the weight of the *mohur*.

EXAMPLE.

The merchant buys for 100 *laal jilaly mohurs*, a number of gold *huns*, weighing 130 *tolah* two *maſhah* and five *banny*, and of eight *bannees* and a half fineneſs. Out of this quantity of gold, twenty-two *tolahs* nine *maſhahs* and ſeven *ruttees* and a half are burnt in the fire, and mixed with the *khak khelaſs*, and there will remain 107 *tolahs* four *maſhahs* and one and one-eighth of a *rutty* of pure gold, which is coined into 105 *jilaly mohurs*, and leaves a remainder of about half a *tolah* of gold, the value of which is four rupees. From the *khak khelaſs* are recovered two *tolahs* eleven *maſhahs* and four *ruttees* of gold, and eleven *tolahs* eleven *maſhahs* and four *ruttees* and a half of ſilver; the value of which gold and ſilver is thirty-five rupees and twenty-two *dams*. So that the aforeſaid gold produces altogether 105 *mohurs* thirty-nine rupees and twenty-two *dams*; out of which ſum are to be deducted the following charges:

	Rs.	Ds.	Cs.
For the workmen, as before related,	2	18	12½
For articles uſed in refining the metal, viz.			
Oupelah, -	0	26	16½
Selony, -	0	4	20
Water, -	0	1	10
Quickſilver, -	0	11	5
	1	4	1½
Carried over, -	3	22	14

For

Brought over,	-		3 22 14	
For the khak khelaſs, viz.				
Charcoal,	-	0 21 7½		
Lead,	-	3 22 24		
			4 4 6½	
			7 26 20½	
Duty to the ſtate, at ſix rupees *per cent.*			6 10 12½	
			13 37 8	

But if the aforeſaid gold is bought by the *khalſah*, theſe charges are defrayed by the *dewan*, and the merchant, in exchange for his gold, receives 100 *laal jilaly mohurs*, and a profit of twelve rupees twenty-ſeven *dams* three *cheetels* and a half. The remaining five *mohurs* twelve rupees twenty-ſeven *dams* thirteen *cheetels* and a half, are received into the *khalſah*.

It ought to be known, that although merchants bring gold into Hindoſtan, yet, in the ſouthern mountainous parts of this empire there is found a great quantity of this metal, and likewiſe in Tibet: moreover, the ſands of the Ganges, thoſe of the Scind, and ſeveral other rivers of theſe kingdoms are mixed with gold, which may be obtained by the *ſelony* proceſs: however, the labour and expence greatly exceed the profit.

SILVER.

Nine hundred and ſixty-nine *tolahs* nine *maſhahs* and four *ruttees* of pure ſilver, are purchaſed for nine hundred and fifty rupees, reckoning one *tolah* and two *ruttees* for every rupee.

Out

Out of this quantity, five *tolahs* four *ruttees* and three quarters are burnt in caſting the ingots; and there are produced 1006 rupees, with a remainder of twenty-ſeven *dams* twelve *cheetels* and a half.

CHARGES.

	Rs.	Ds.	Cs.	Rs.	Ds.	Cs.
Weighman,	0	5	7¾			
Chaſhnegeer,	0	3	4½			
Melter, -	0	6	12½			
Zerrab, -	2	1	0			
Sickchy, -	0	6	12½			
				2	22	12
Articles uſed in refining, viz.						
Charcoal, -	0	10	0			
Water, -	0	0	15			
				0	10	15
Duties to the Dewan,				50	13	0
				53	6	2

The merchant receives 950 rupees in exchange for the ſilver, and three rupees twenty-one *dams* ten *cheetels* and a half for his profit. If he refines the ſilver at his own houſe, his profit will be much greater.

Of the ſilver called *lary ſhahy* and *miſkaly*, for one rupee are bought one *tolah* and four *ruttees*; ſo that the ſum of 950 rupees purchaſes 989 *tolahs* and nine *maſhahs* thereof; out of which fourteen *tolahs* nine *maſhahs* and one *ruttee* are burnt in the *Subbakee* proceſs, being at the rate of one

tolah and a half in 100 *tolahs*. And in making the ingots, there will be loſt in the fire four *tolahs* ten *maſhahs* and three *ruttees*. There are coined 1012 rupees; and from the *khak khelaſs* three rupees and a half more are recovered.

CHARGES.

	Rs.	Ds.	Cs.			
Weighman,	0	5	8			
Subbaky, -	2	0	19			
Koorſkoob, -	0	0	19			
Chaſhnegeer, -	0	3	4			
Melter, -	0	6	12½			
Zerrab, -	2	1	0			
Sickchy, -	0	6	12½			
				4	28	0
Articles uſed in refining, viz.						
Lead, -	5	11	0			
Charcoal, -	0	10	0			
Water, -	0	0	12½			
				5	21	12½
Duties to the ſtate,				50	24	0
				60	33	12½

In exchange for the ſilver the merchant receives 950 rupees, and has four rupees and twenty-nine *dams* for his profit.

COPPER.

A maund of copper is purchaſed for 1044 *dams*, at the rate of twenty-ſix *dams* two *cheetels* and a half per ſeer.

Out of this quantity one ſeer is burnt, and there are coined 1170 *dams*, reckoning thirty *dams* for every ſeer. The merchant has out of this ſum a profit of eighteen *dams* and nineteen *cheetels*; thirty-three *dams* and ten *cheetels* go to the workmen: and the charges for articles expended in the coinage are,

	R.	D.	Ch.	R.	D.	Ch.
Charcoal, -	0	13	8			
Water, -	0	1	0			
Clay, -	0	1	0			
				0	15	8
Duties to the ſtate,				1	19	0
				1	13	8

OF THE PRODUCTION OF METALS.

Metals are formed of vapour and exhalation, which is to be particularly learned from books of philoſophy.

Metals are ſeven in number, *viz.* gold, ſilver, roohtooteea*, copper, tin, iron, and lead.

* A kind of native pewter.

And there are formed compoſitions of the above metals, which are uſed by jewellers, braziers, and others.

Of this number is ſefaid ru, which the natives of Hindoſtan call kanſeh; and it is a compoſition of four ſeers of copper and one ſeer of tin, melted together.

Rowee is made of four ſeers of copper and one ſeer and a half of lead; and this is called in Hindoſtan, buhngar.

Berinj (braſs) in Hindoſtany, peetel, is of three kinds: one kind is malleable without being heated in the fire, and it is made of two ſeers of copper and one ſeer and a half of roohtooteea. The other kind is not malleable, and it is uſed in caſting; this is compoſed of two ſeers of copper and one ſeer and a half of roohtooteea.

Seem ſuckhteh is compoſed of ſilver, lead, and copper; it is of a deep colour and very bright, and is uſed in ſilvering.

Huft joaſh. Where roohtooteea is not to be had, this is made of the other ſix metals; ſome call this taleekoon, and others take this to be a fictitious kind of copper.

Uſht daht is a compoſition of eight ingredients, *viz.* the ſix metals above mentioned, together with roohtooteea and kanſeh.

Cowelputter, which is compoſed of two ſeers of ſefaid ru and one ſeer of copper, is a very elegant and beautiful compoſition. It is an invention of his preſent majeſty.

OF

OF THE SPECIFIC GRAVITIES OF METALS.

All metals are compounded of vapour and exhalations, which are formed of the four elements; conſequently, that mixture wherein there are abundance of fire and air, will be comparatively lighter than thoſe which abound with watery and earthly particles. So that cubes of equal ſizes of each kind of metal, will differ from one another in weight in the following degrees.

Gold,	100	Iron, -	40
Quickſilver,	71	Copper,	45
Lead, -	59	Braſs, -	45
Tin, -	38	Rowee,	46
Silver, -	54	Sefaid ru,	46

And this is called the ſpecific difference.

Some calculate with water after the following manner:

They fill a veſſel with water, and put into it ſeparately 100 *miſkals* of each kind of metal; and from the quantities of water thrown out upon the introduction of the metals, are found the ſpecific difference between them. That metal which retains the largeſt quantity of water in the veſſel is the heavieſt; and, on the contrary, that which ejects the greateſt quantity is the lighteſt.

Thus the ejected water of the before-mentioned ſilver will be nine *miſkals* and three quarters, and the gold will throw out five *miſkals* and a quarter. And when the quantity of water ejected is ſubtracted from the weight of the metal in air, the remainder is the hydroſtatic weight.

The

The ſcales of the air-balance are both ſuſpended in air: thoſe of the hydroſtatic one are on the ſurface of the water; when whichſoever of the two bodies placed thereon is ſpecifically the heavieſt, will quickly make the other kick the beam: and if one of the ſcales be placed on the ſurface of the water and the other in the air, the ſcale which is in the air will inevitably ſink loweſt; becauſe the air being rarer than the water, cannot ſupport its ſcale.

If the water ejected be leſs than the weight of the body immerſed, that body will ſink in water; and if the water exceeds the body in weight, it will float on its ſurface; but if the water and the body are of equal weights, it will ſink till its ſurface comes even with that of the water.

For the further illuſtration hereof, Abu Rihan Al Birouni * has left us the three following tables.

* Abu Rihan, ſurnamed "Al Khovarezmi al Birouni," was a native of the city of Biroun, ſituated in the province of Khovarezm, and not that in India, as ſome have written. He was an excellent aſtronomer, and travelled into India for the ſpace of forty years. He was a contemporary of the famous Abu Sina (vulgarly called Avicenna) with whom he had frequent conteſts, and in which he was generally too much for his adverſary.

The moſt famous of his works is a complete ſyſtem of geography, intitled "Canun al Maſſaudi," which he dedicated to Sultan Maſſaud, the Gaznivide. This work is often quoted by Abulfeda and Abulmoal. He afterwards publiſhed the Theory of the Fixed Stars, intitled "Taſhim fi tangim." A. H. 421, or A. D. 1029.

Vide D'Herbelot's Bibliotheque Orientale, p. 31 *&* 32.

TABLE

TABLE I.

The Quantity of Water ejected upon the Introduction of 100 *Miſkals of the following Metals, &c.*

	Miſk.	Duw.	Teſ.
Gold, -	5	1	2
Quickſilver,	7	2	1
Lead, -	8	5	8
Silver, -	9	4	1
Sefaid ru, -	11	2	8
Copper, -	11	3	8
Braſs, -	11	4	8
Iron, -	12	5	2
Tin, -	13	4	8
Sapphire,	25	1	2
Amethyſt,	26	8	8
Ruby, -	27	5	2
Emerald, -	36	2	8
Pearl, -	37	1	8
Lapis lazuli,	38	3	8
Cornelian, -	39	8	8
Amber, -	39	3	8
Chryſtal, -	40	8	8

TABLE II.

The Weight in Water of the following Metals, &c. when they weigh 100 *Miſkals in Air.*

	Miſk.	Duw.	Teſ.
Gold, -	95	4	2
Quickſilver,	92	8	3
Lead, -	91	1	8
Silver, -	90	1	8
Sefaid ru, -	88	4	8
Copper, -	88	3	8
Braſs, -	88	2	8
Iron, -	87	8	2
Tin, -	86	2	8
Sapphire, -	74	4	2
Amethyſt, -	74	8	8
Ruby, -	72	8	2
Emerald, -	68	4	8
Pearl, -	62	5	8
Lapis lazuli,	61	3	8
Cornelian, -	61	8	8
Amber, -	60	3	8
Chryſtal, -	60	8	8

TABLE III.

The Weight of the following Metals, &c. in Air, when they equal in Bulk 100 *Miſkals of Gold.*

	Miſk.	Duw.	Tef.
Gold, -	100	0	0
Quickſilver,	71	1	1
Lead, -	59	2	2
Silver, -	54	8	8
Sefaid ru,	46	2	8
Copper, -	45	3	8
Braſs, -	45	8	5
Iron, -	40	3	3
Tin, -	38	2	2
Sapphire,	94	8	8
Amethyſt,	94	8	3
Ruby, -	90	2	3
Emerald, -	69	3	8
Pearl, -	67	5	2
Lapis lazuli,	65	3	2
Cornelian,	64	4	2
Amber, -	64	3	1
Chryſtal, -	63	8	8

THE HARAM, OR SERAGLIO.

There is in general great inconvenience ariſing from a number of women; but his majeſty, out of the abundance of his wiſdom and prudence, has made it ſubſervient to public advantage; for, by contracting marriages with the daughters of the princes of Hindoſtan and of other countries, he ſecures himſelf againſt inſurrections at home, and forms powerful alliances abroad.

The haram is an encloſure of ſuch immenſe extent as to contain a ſeparate room for every one of the women, whoſe number exceeds five thouſand. They are divided into companies, and a proper employment is aſſigned to each individual. Over each of theſe companies a woman is appointed darogha. And one is ſelected for the command of the whole, in order that the affairs of the haram may be conducted with the ſame regularity and good government as the other departments of the ſtate.

Every one receives a ſalary equal to her merit. The pen cannot meaſure the extent of the emperor's largeſſes; but here ſhall be given ſome account of the monthly ſtipend of each. The ladies of the firſt quality receive from 1610 rupees down to 1028 rupees. Some of the principal ſervants of the preſence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty.

At the grand gate is ſtationed a muſhreff, to take account of the receipts and expenditures of the haram in ready money and in goods.

Whenever any of this multitude of women want any thing, they apply to the treaſurer of the haram, who, according to their monthly ſtipend, ſends a memorandum

memorandum thereof to the mufhreff of the grand gate, who tranfmits it to the treafurer of the king's palace, and he pays the money. In payment of thefe demands no affignments are given, but only ready money.

An eftimate of the annual expences of the haram being drawn out, the mufhreff writes a draft for the amount, which is counterfigned by the miniſters of ftate, after which it is paid in a coin that his majefty has caufed to be ftruck folely for this purpofe. This money is paid by the grand treafurer to the paymafter-general of the palace; and, upon a written order being fent by the mufhreff of the gate, it is diftributed amongft the inferior paymafters of the haram, and by them paid to the different fervants thereof. And this money is reckoned in their falaries equal with the current coin.

The infide of the haram is guarded by women; and about the gate of the royal apartments are placed the moft confidential. Immediately on the outfide of the gate, watch the eunuchs of the haram, and at a proper diftance are ftationed the rajpoots, beyond whom are the porters of the gates; and on the outfide of the enclofure, the omrahs, the ahdeeans, and other troops mount guard, according to their rank.

Whenever the begums, or the wives of the omrahs or other women of character, want to pay their compliments, they firft notify their defire to thofe who wait on the outfide, and from thence their requeft is fent in writing to the officers of the palace, after which they are permitted to enter the haram: and fome women of rank obtain permiffion to remain there for the fpace of a month.

But befides all the precautions above defcribed, his majefty depends on his own vigilance, as well as on that of his guards.

OF THE EQUIPAGE FOR JOURNIES.

It would be difficult to deſcribe every particular of this eſtabliſhment; but ſomething ſhall be ſaid of the equipage uſed for hunting, and for ſhort journies.

The goolalbar* is an encloſure, the invention of his majeſty, the doors whereof are ſecured with locks and keys. At the eaſtern end thereof is erected a pavilion, containing fifty-four rooms, each twenty-four yards long, and fourteen yards wide. In the middle is erected a chowbeen rowty *, and to this adjoin other pavilions; and near to theſe is a wooden houſe of two ſtories, where his majeſty performs divine worſhip; and from the upper ſtory he alſo receives the compliments of the nobility, in the morning. But women do not go there without leave.

Next are twenty-four chowbeen rowtees, ten yards long and ſix yards wide, which are ſeparated from one another by kenauts. Here reſide the favourite women: and there are other tents and pavilions ſet apart for particular women: and they are adorned with embroidery, brocade, and velvet. Adjoining to theſe is a pavilion of carpeting, ſixty yards ſquare, under which ſome tents are pitched: and this is the ſtation of the ourdu-begeean † and other women.

In the front thereof, as far as the dowlet khanah khaſs, is a plain 150 yards in length and 100 yards broad, which they call mahtaby; and on

* Deſcribed amongſt the camp-equipage.

† They are Calmuc women, who watch the firſt incloſure of the haram.

both

both ſides thereof are erected magnificent tents, ſuch as have been already deſcribed; and at the diſtance of every two yards is ſet up a pole ſix yards long, one yard of which is in the ground; and the top is ornamented with a braſs knob, and it is faſtened with two tent-ropes, one on each ſide. The guards watch here, as has been deſcribed in the regulations for the haram.

In the midſt of this plain is raiſed a platform, over which is ſpread an awning called a numgeerah, which is ſupported by four poles. This is the place where his majeſty ſits in the evening; and none but thoſe who are particularly favoured are allowed to be preſent.

Near to the goolalbar is a circular encloſure of 360 yards, with twelve pavilions; in the midſt whereof is a chowbeen rowty of ten yards ſquare, raiſed from the ground, and forty other rooms. Theſe are covered with twelve awnings of twelve yards each; and they are ſeparated from others by kenauts*. This place is called the oupcheky khanah. And for each apartment there is a privy.

Adjoining to this are erected kenauts of carpeting 150 yards ſquare, and which, in the manner before deſcribed, are ſupported by poles ornamented with braſs knobs. In the center thereof 100 feraſh raiſe four tents, containing ſeventy-two rooms; and over theſe is ſpread a calendery, reſembling a tent, made of wax-cloth, or oil-cloth, to defend them from rain and the heat of the ſun; and the outſide is ſhaded by fifty awnings, of twelve yards each. This is the dowlet khanah khaſs which is alſo ſecured with doors and locks. And here the nobility cannot enter till the oupcheean has obtained them permiſſion.

* Partitions made of linen, broad cloth, &c.

On

On the firſt day of every moon, both the inſide and outſide of the dowlet khanah khaſs are ornamented with flowered carpeting; and on the outſide, for the ſpace of 350 yards, tent-poles and ropes are ſet up, at the diſtance of three yards from each other, about which guards are ſtationed; and at that time this is the dewan khanah aum, which is guarded on all ſides.

At the diſtance of twelve yards from the dowlet khanah is an encloſure of ſixty yards of rope, for the nekar khanah: and in the middle of the area, the akaſs-deah is lighted up.

The feraſh * pitch this encampment on a ſpot choſen by the meer munzil.

And ſuch an equipage requires for its carriage 100 elephants, 500 camels, 400 carts, and 100 men: and they are eſcorted by 500 cavalry, including munſubdars ahdeean, and others. And there are alſo employed on this ſervice 1000 feraſh, natives of Iran, Turan, and Hindoſtan, 500 pioneers, 100 water-carriers, fifty carpenters, fifty tent-makers, fifty linkmen, thirty workers in leather, and 150 ſweepers. The monthly pay of the foot is from 240 to 130 *dams*.

REGULATIONS FOR THE ENCAMPMENT OF THE ARMY.

His majeſty never collects his armies together in one body; for, beſides that many are employed on different ſervices, he doth not carry all his troops along with him, from the conſideration that ſuch an immenſe multitude would breed a famine: and it would be impoſſible to find quarters even for the ſoldiers; and then what muſt become of the followers of the camp!

* Camp-colour-men.

His

His majeſty has invented an admirable method of encamping his troops, which is the means of affording eaſe to the people.

In a ſpace of ground 1530 yards long, are pitched the royal tents and pavilions, in the manner juſt now deſcribed. Then on the right and left ſides, and behind, is an open ſpace of 100 yards, which is never entered by any but the guards. After this, at the diſtance of 100 yards, in the quarter of the kowr, are the tents of Meriem Mukany and Goolbuden Begum, and other princeſſes, together with thoſe of Sultan Daniel. On the right ſide, Sultan Seleem is encamped; and on the left, is the ſtation of Sultan Morad: and at a ſmall diſtance behind are the offices: behind which, in every corner, is left a road thirty yards wide. The omrahs are encamped without on all ſides, according to their rank.

The guard for Thurſday, Friday, and Saturday, are encamped in the rear; thoſe for Sunday and Monday, on the right; and thoſe for Tueſday and Wedneſday, on the left ſide of the royal tents.

REGULATIONS FOR THE ILLUMINATIONS.

This is a ſpark of celeſtial fire.

At noon, when the ſun enters the fourteenth degree of the ſign Aries, they place in the ſun's rays a kind of ſhining onyx, called in the Hindoſtany language, ſoorej kerant, and put to it a piece of cotton, which from the heat of the ſtone catches fire:—and this celeſtial fire is committed to the care of proper perſons; and the lamp-lighters, linkmen, and cooks, make uſe thereof for their reſpective offices; and when the year expires, they catch new fire. The veſſel this fire is preſerved in is called aganger, or the fire-pot.

pot. There is alſo a ſhining white ſtone, called chunderkerant, which, upon being expoſed to the moon's beams, drips water.

Every afternoon, at one ghurry before ſun-ſet, his majeſty, if on horſeback, alights; or if ſleeping, he is awakened. And when the ſun ſets, the attendants light up twelve camphor candles in twelve candleſticks of gold and ſilver, and bring them into the preſence; when a ſinger of ſweet melody, taking up one of the candleſticks, ſings a variety of delightful airs, and concludes with imploring bleſſings on his majeſty.

It is impoſſible to deſcribe the beauty and various forms of theſe candleſticks: Some of them weigh forty pounds and upwards, and are carved with a variety of figures. Some are ſingle, others of two branches, and others of more.

They caſt camphor candles three yards long, and ſome larger; and they are ornamented with flowers.

The palace is moreover illuminated withinſide and without with flambeaus fixed upon poles with iron prongs. The firſt, ſecond, and third nights of the moon, when there is but little moon-light, the prongs are lighted with eight flambeaus. From the fourth to the tenth they decreaſe one in number every night, ſo that on the tenth night, when the moon ſhines very bright, one flambeau is ſufficient; and they continue in this ſtate till the fifteenth, and increaſe one every day from the ſixteenth to the nineteenth. On the twentieth they continue the ſame, and on the twenty-firſt and twenty-ſecond increaſe one daily; the twenty-third is the ſame as the twenty-ſecond; and from the twenty-fourth to the thirtieth night of the moon, eight prongs are lighted up. For each link are allowed one ſeer and a half of oil, and half a ſeer

a ſeer of rags, more or leſs according to the ſize. In ſome places they burn lamps with greaſe; but in the palace nothing is uſed but oil.

In order to render the royal camp conſpicuous to thoſe who come from far, his majeſty has cauſed to be erected, in the front of the dowlet khanah, a pole upwards of forty yards high, which is ſupported by ſixteen ropes; and from the top of the pole is ſuſpended a large lantern, which they call the akaſſdeeah.

Theſe offices are performed by many of the munſubdars, ahdeeans, and other military men. The pay of a foot-ſoldier never exceeds 2400, and is never leſs than eighty *dams*.

THE ENSIGNS OF ROYALTY;

Which wiſe monarchs conſider as marks of divine favour. Some of thoſe which are uſed in our time ſhall be here deſcribed.

The aurung (or throne) is made of ſeveral forms; ſome are inlaid with precious ſtones, and others are of gold, ſilver, &c.

The chutter (or umbrella) is made of great value, being ornamented with precious ſtones, and thoſe are never fewer than ſeven.

The ſayiban is of an oval form, a yard in length, and its handle, like that of the chutter, is covered with cloth of gold, and ornamented with precious ſtones. One of the attendants holds it to keep off the rays of the ſun. It is alſo called aftabgeer.

Kowkebah *. Several of theſe are hung up in the front of the palace.

And theſe four inſignia of grandeur are uſed only by kings.

The alum. When the king goes abroad, never leſs than five of theſe are carried along with the kowr. They are wrapped up in ſcarlet cloth-bags, and are diſplayed on days of feſtivity, and in battle.

The chuttertowk reſembles the alum, only that it is ſmaller, and is adorned with tails of the mountain-cow.

The tementowk is like the chuttertowk, only that this is longer.

And theſe two laſt mentioned are the flags of the higheſt dignity. The tementowk is ſolely appropriated to military officers of high rank.

The jendeh is another kind of flag.

Every one of theſe kinds of flags muſt abſolutely be along with the kowr; and in battle great numbers of them are diſplayed.

The kowrekh †, commonly called demameh. Of theſe there are eighteen pair, more or leſs; and they make a very deep noiſe.

The nekareh † twenty pair, more or leſs.

The Dehl, † four.

* Stars made of gold and other metals.

† Different kinds of drums.

The

The kerna * is made of gold, ſilver, braſs, and other metals: and they never blow fewer than four.

The ſerna * of the Perſian and Indian kinds; nine in number.

The nefeer * is of the Perſian, European, and Indian forms; and they blow ſome of each kind.

The ſing is of braſs, and made in the form of a cow's horn; of theſe there are four.

The ſenj †. They blow three pair of theſe. Formerly they uſed to be blown at four ghurries before night, and at the ſame diſtance from day-break. Now the firſt blaſt is at midnight, and the other at ſun-riſe.

One ghurry before ſun-riſe, the enlivening blaſt of the ſerna awakens thoſe who ſlumber; and the kowrekh is beat a little. Theſe are joined by the kerna, the nefeer, and all the other muſical inſtruments, excepting the nekarah. After a ſhort pauſe the ſerna and the nefeer play the muſical modes; after which the nekarah is beat, and the people with one voice pray bleſſings on his majeſty.

His majeſty is converſant in muſic, and has compoſed upwards of 200 new modes, which are the delight of all hearers. The moſt excellent are the Jilalſhahy, the Mehameerkurget, and the Nowrozy.

* Different kinds of trumpets.

† Cench.

In this department are munſubdars, ahdeeans, and other troops. The monthly pay of a foot-ſoldier never exceeds 340 *dams*, and is never leſs than ſeventy-four.

OF THE ROYAL SEALS.

In the beginning of the reign, Mollana Mukſood, ſeal-engraver, cut on ſteel, in the Roka character, the name of his majeſty with thoſe of his predeceſſors up to Timur; and after that, he cut another in the Nuſtaleek character, with his majeſty's name alone.—For every thing relative to petitions another ſeal was made, of a ſemicircular form. On one ſide was,

راستي بوجب رضاي جداست
کس ندیدم که کم شده از ره راست

"Rectitude is the means of pleaſing God.
"I never ſaw any one loſt in a ſtraight road."

After that, Tumkeen Kabuly made another ſeal.

Then Mollana Aly Ahmed Dehlivy cut two ſeals; one ſmall and the other large. The ſmall one, which is called ouzek, is uſed for ſtamping of firmans; and the large one, on which are alſo engraved the names of his majeſty's predeceſſors, is uſed for letters to foreign princes. And both theſe ſeals are in uſe at this day.

For other orders is uſed a ſquare ſeal, with this inſcription,

الله اکبر جل جلالیٗ

"God is greateſt; mighty is his glory!"

There

There is alſo a particular ſeal uſed for all orders relative to the haram: and there is likewiſe a ſeparate ſeal for ſtamping the concluſion of firmans.

Mollana Ibraheem has engraved on every one of the rubies of value,

لعل جلالي

"The magnificent ruby."

OF THE CAMP-EQUIPAGE.

The bargah is of ſuch a magnitude as to be able to contain ten thouſand perſons; and the erecting of it employs one thouſand feraſh for a week, with the help of machines. One of theſe bargahs, without any ornaments, coſts upwards of ten thouſand rupees. They are ſometimes finely ornamented with tin. From the price of a plain one, may be formed a comparative eſtimate of what would be the expence of making other kinds.

The chowbeen rowty is raiſed on ten pillars of unequal heights, and of which ſome part goes into the ground; and beams are laid upon the upper part, and faſtened above and below with croſs pieces of wood; and ſome ſmall croſs beams are fixed on the top, and faſtened with iron cramps. The roof and walls are made of reeds woven together. There are either one or two doors; and a platform is raiſed at a convenient height from the ground. The inſide is ornamented with velvet and brocade, and the outſide is covered with ſcarlet broad cloth bound round with ſilken tape.

The duaſhanah munzil is raiſed upon eighteen pillars of ſix yards in height, which ſupport a wooden platform; and on the level thereof pillars of four yards in length are made to fit into thoſe below, and form an upper

ſtory.

ſtory. The upper part is the place for divine worſhip, and the lower ſtory is for the women. In the upper ſtory his majeſty performs his religious duties, and worſhips the ſun. After this ceremony, the women are admitted to pay their compliments; and when they retire, the nobility enter and make their obeiſances. On journies the king generally holds his court in this houſe, which is alſo called the jehrokah.

The zemeendoze is made of various forms, and is divided by curtains.

The ajayby is compoſed of nine awnings, each ſupported by four poles. Five of the awnings are ſquare, and four of an elliptical form.

The mundel is compoſed of five awnings meeting together, and ſupported by four poles. Sometimes four of the awnings are let down to form curtains, and ſometimes they lift up one of them.

The atkembeh conſiſts of ſeventeen awnings, ſome joined together, and others ſeparate; and they are ſupported by eight poles.

The khergah is made differently; ſome with one, and others with two doors.

The ſhahmyanah is of different ſizes, but never leſs than twelve yards.

The calendery is in the form of a tent, and is made of wax-cloth and ſuch like. It is ſpread over the top of the bargah, to defend it from rain and the heat of the ſun.

The

The ſarahperdah. Formerly theſe were made of coarſe white linen cloth; but his majeſty has now cauſed them to be made of carpeting, and thereby greatly added to the magnificence of the encampment.

The gulalbar are wooden walls like thoſe of the khergah; they are ſtrengthened with ſtraps of leather, and fold together for the convenience of carriage. They are folded up in red linen, and tied round with tape.

Galeem *. His majeſty has given ſuch encouragement to this manufacture, that the carpets of Perſia and Tartary are thought no more of. Great numbers of carpet-weavers are ſettled here, and derive immenſe profit from their labour. The beſt carpets are made at Agra, Futtehpoor, and Lahoor. In the royal work-ſhops, a carpet in length twenty yards and ſeven teſſuj, and ſix yards and a half teſſuj broad, is made for 1810 rupees; which thoſe ſkilled in the buſineſs value at 2715 rupees.

Tukeeahnemed. Theſe are brought from Europe, and abundance are made in this country. It would take up too much time to deſcribe the beauty and variety of the jajums, ſahtrinjes, baluchies, and ſilken carpets that are fabricated in this empire.

THE ABDAR KHANAH †.

His majeſty calls water cooled with ſaltpetre the water of life, and has committed the care of it to proper perſons. His majeſty, both at home and on journies, always drinks Ganges water. Some truſty perſons are ſtationed

* Woollen carpets.

† The place where water is cooled with ſaltpetre.

on

on the banks of that river, who fill veſſels with its water, and ſeal up the mouths thereof. When the court is at Agra or Futtehpoor, the water is brought from the town of Saroon: now that his majeſty is at Punjab, they bring it from Herduwar. For the kitchen are uſed the waters of the Jumnah or Punjab, mixed with ſome of that of the Ganges. And on journies and hunting parties, proper perſons are appointed to make trial of the waters they may meet with.

Saltpetre, which in the compoſition of gunpowder ſupplies heat, his majeſty has diſcovered to be alſo productive of cold.

Saltpetre is a ſaline earth. They fill with it a perforated veſſel, and ſprinkle it with water, and collecting together what drops through, they boil it until it chryſtalizes.

A quart of water is put into a gugglet of pewter, or ſilver, or any other clean metal, and the mouth ſtopped cloſe. Then is thrown into a veſſel two ſeers and a half of ſaltpetre, with five ſeers of water; and the gugglet of water is ſtirred about in that mixture for the ſpace of a quarter of an hour, by which time the water will be ſufficiently cool.

The price of ſaltpetre is from thirty ſeers to four maunds for the rupee.

Now that the victorious ſtandards are erected in Punjab, being the thirtieth year of the reign, they bring ſnow and ice by land and water from the ſouthern mountains bordering on the town of Puthan, forty-five coſe from Lahoor: the people ſell it at the rate of two or three ſeers for a rupee, and find their account in bringing it.

THE

THE KITCHEN.

His majeſty even extends his attention to this department, and has made many wiſe regulations for it.

He eats but once in the courſe of twenty-four hours, and he always leaves off with an appetite: neither is there any fixed time for this meal; but the ſervants have always things in ſuch readineſs, that in the ſpace of an hour after the order is given, an hundred diſhes are ſerved up. What is required for the haram, is going forward from morning till night.

Truſty people are appointed to this department, and his majeſty is not unwatchful of their conduct.

At the head of theſe ſervants is the meer bekawel (or maſter-taſter) who has under him many aſſiſtants, who taſte every diſh before it is brought to him; there is alſo an officer to take charge of the money, and of the kitchen-utenſils; together with a number of cooks. There is likewiſe a muſhreff to keep the accounts; and cooks of every nation prepare all ſorts of victuals.

There is always kept in readineſs fleſh, oil, greens, ſpices, ſweetmeats, &c. and every day ſuch a number of exquiſite diſhes are prepared, as are ſcarcely ſeen at the banquets of other monarchs.

On the beginning of every year there is taken out of ſtore whatever will be required for one year's conſumption, and the different articles are diſtributed to the officers of each particular branch; and the mouths of the

ſacks and doors of the magazine are ſealed with the ſeals of the meer bekawel and the muſhreff.

Every month, is drawn out an account of the daily expenditure, for which vouchers are produced under the ſeals of the two officers above mentioned, when they are entered in the account charges.

At the beginning of every quarter, the dewan of the offices and the meer bekawel, collect together whatever they think will be required for the kitchen: ſuch as thoſe kinds of rice called ſukdoſs, from Bahrantch; dowzerah, from Gualiar; khenjen, from Rajowry; nimlahzurd and oil from Hiſſar; and geeſe and other water-fowl from Caſhmeer. The cooks fatten ſheep, goats, and poultry: the ſlaughter-houſe is without the city, and from thence the meat is ſent to the kitchen in ſacks ſealed by the cooks.

The water-carriers pour the water out of leather bags into earthen veſſels, the mouths whereof, being covered with linen cloth, are ſealed up; and the water is left to ſettle before it is uſed.

The kitchen-gardens are kept under a guard, that there may be a continual ſupply of freſh greens.

The meer bekawel and the muſhreff draw out an eſtimate of the daily expence of every kind of food, and make that their rule.

Ordinary people are not permitted to enter the kitchen; and no one is entertained as a ſervant who cannot give ſecurity for his good behaviour.

The

The victuals are ſerved up in diſhes of gold, ſilver, ſtone, and china.

During the time of dreſſing and taking up the victuals, an awning is ſpread over the top of the kitchen, and care taken that nothing falls therefrom. The cooks tuck up the ſleeves and the ſkirts of their garments, and hold their hands before their mouths and noſtrils. Before the victuals are taken up, a cook and one of the inferior bekawels taſte them; after which they are taſted by the meer bekawel, and then put into diſhes.

The gold and ſilver diſhes are tied up in red linen cloths, and thoſe of copper and china in white linen; and the meer bekawel puts his ſeal upon every diſh, and writes on the cloth what it contains; then the muſhreff tubbuck khaneh (or clerk of the pantry) makes out an inventory of all the diſhes, and this is ſent under a cover with the ſeal of the meer bekawel, that none of the diſhes may be changed.

The diſhes are carried by the inferior taſters, the cooks, and other ſervants of the kitchen; and the mace-bearers both precede and follow, to prevent people from approaching them; and with the diſhes of meat are ſent plates of variety of ſweetmeats and pickles, ſealed up in the ſame manner.

The ſervants of the preſence again taſte the victuals, and then ſerve it up; when the table is ready, his majeſty ſeats himſelf; and the attendants place themſelves round the table in a ſitting poſture: firſt, the ſhare of the derviſhes is ſet apart, when his majeſty begins generally with milk or curds.—After he has dined he ſays grace.

All this time the meer bekawel is waiting without for directions; and they carry back the diſhes in the ſame order that they were brought.

Beſides what is ſerved up, a quantity of victuals is kept half-dreſſed, to be ready when called for.

The copper utenſils for his majeſty's uſe are tinned twice in a month, and thoſe of the princes and the haram, only once in that time; whatever copper utenſils are broken are given to the braziers, who make new ones.

OF THE ARTICLES USED IN COOKING.

It is difficult to deſcribe the various diſhes; but ſomething ſhall be ſaid on this ſubject.

Cookery is divided into three kinds: 1ſt, That without fleſh, which is commonly called ſufyaneh; 2d, Fleſh with rice, and ſuch like; 3d, Fleſh with greens: and of each of theſe kinds I ſhall deſcribe ten diſhes.

THE FIRST KIND.

Zerdberinj. Ten ſeers of rice, five ſeers of ſugar-candy, three ſeers and a half of ghee, half a ſeer of kiſhmiſhes; of almonds and piſtachios each half a ſeer; a quarter of a ſeer of ſalt; an eighth of a ſeer of ginger; one dam and a half of ſaffron, and two miſkals and a half of cinnamon: theſe will make four ordinary diſhes; ſome make this diſh with fewer ſpices, and even without any: and there is alſo ſometimes added fleſh, with other ſeaſonings.

Khuſkeh. Ten ſeers of rice, ſeaſoned with half a ſeer of ſalt; but it is made in different ways: this will make four diſhes. A maund of Dow-

zerah-

zerah-paddy yields twenty-five ſeers of rice, ſixteen ſeers of which will be very fine; a maund of Khenjin-paddy yields twenty-two ſeers.

Khitchery. Five ſeers of rice and the like quantity of ſplit peas, five ſeers of ghee, and one-third of a ſeer of ſalt, will make four diſhes.

Sheerberinj. Ten ſeers of wheat ground, out of which a third will be loſt in ſifting, half that weight of ghee, ten miſkals of pepper, four miſkals of cinnamon, three miſkals and a half of cloves, the ſame quantity of cardamums, and one-third of a ſeer of ſalt, will make four diſhes. Some add milk and ſugar.

Chickhee. Ten ſeers of wheat-flour made into a paſte and waſhed, till it is reduced to two ſeers; one ſeer of ghee, and the ſame quantity of onions; ſaffron, cardamums, and cloves, each half a dam; cinnamon, round pepper, and coriander-ſeed, each one dam; green ginger and ſalt, each three dams, will make two diſhes. Some add lemon-juice.

Badinjan. Ten ſeers of badinjan, one ſeer and a half of ghee, three quarters of a ſeer of onions, a quarter of a ſeer of ginger, the ſame quantity of lemon-juice; pepper and coriander-ſeed five dams; cloves, cardamums, and aſſafœtida, each half a dam, will make ſix diſhes.

Pahet. Ten ſeers of mowngh, maſh, and adels, and ſuch like, ſkinned; half a ſeer of ghee; ſalt and ginger, each half a dam; cumin-ſeed two miſkals, and one half miſkal of aſſafœtida, will make fifteen diſhes. This is generally eaten with khuſhkeh.

Sawg

Sawg is made of ſpinach, and many other greens: it is the moſt natural diſh that is cooked.

Ten ſeers of ſpinach and fennel, &c. one ſeer and a half of ghee, one ſeer of onions, five miſkals and a half of pepper; cloves and cardamums, of each half a miſkal, will make ſix diſhes.

Hulwa. Ten ſeers of wheat-flour, ten ſeers of ſugar-candy, and the ſame quantity of ghee, will make fifteen diſhes.

All theſe diſhes are made after different ways, and are eaten with a variety of pickles and ſweetmeats.

THE SECOND KIND.

Cabooly. Ten ſeers of rice, ſeven ſeers of fleſh, three ſeers and a half of ghee, one ſeer of nakhud ſkinned, two ſeers of onions, half a ſeer of ſalt, a quarter of a ſeer of green ginger and cinnamon; cumin-ſeed and pepper, of each one dam; cardamums and cloves, of each half a dam; and ſome add almonds and kiſhmiſhes. Theſe will make five diſhes.

Dewzdberyan. Ten ſeers of rice, five ſeers and a half of ghee, ten ſeers of fleſh, and half a ſeer of ſalt, will make five diſhes.

Kheemah Palow. Rice and fleſh, of each ten ſeers, four ſeers of ghee, two ſeers and a half of nakhud ſkinned, two ſeers of onions, a quarter of a ſeer of green ginger; pepper, cumin-ſeed, cloves, and cardamums, of each one dam, will make five diſhes.

Showlah.

Showlah. Ten ſeers of fleſh, three ſeers and a half of rice, two ſeers of ghee, one ſeer of nakhud, two ſeers of onions, half a ſeer of ſalt; a quarter of a ſeer of green ginger; pepper two dams; and cinnamon, cardamums, and cloves, of each one dam, will make ſix diſhes.

Boghra. Ten ſeers of fleſh, three ſeers of flour, one ſeer and a half of ghee, one ſeer of nakhud, one ſeer and a half of vinegar, one ſeer of ſugar-candy, one quarter of a ſeer each of onions, carrots, beet-root, turnips, ſpinach, fennel, and ginger; ſaffron, cloves, cardamums, and cumin-ſeed, of each one dam, two dams of cinnamon, and eight miſkals of pepper, will make twelve diſhes.

Keema Shoorba. Ten ſeers of fleſh, one ſeer of rice, the ſame quantity of ghee, half a ſeer of nakhud, and the ſame ſeaſonings as are uſed in the ſhowla, will make ten diſhes.

Hereeſah. Ten ſeers of fleſh, five ſeers of pounded wheat, two ſeers of ghee, half a ſeer of ſalt, and two dams of cinnamon, will make five diſhes.

Keſhek. Ten ſeers of fleſh, pounded wheat three ſeers, ghee three ſeers, a quarter of a ſeer of nakhud, one ſeer and a half of ſalt, half a ſeer of onions, ginger one dam; cinnamon, ſaffron, cloves, cardamums, and cumin, of each two miſkals, will make five diſhes.

Huleem. The fleſh, wheat, nakhud, and ſpices, the ſame as thoſe uſed in the kheſhek, with one ſeer of ghee, and turnips, carrots, ſpinach, and fennel, of each a quarter of a ſeer, will make ten diſhes.

Nutab,

Nutâb, which the natives of Hindoſtan call ſembuſeh, is differently made. Ten ſeers of fleſh, four ſeers of flour, two ſeers of ghee, one ſeer of onions, a quarter of a ſeer of green ginger, half a ſeer of ſalt; pepper and coriander-ſeed, of each two dams; cardamums, cumin-ſeed, and cloves, of each one dam, and a quarter of a ſeer of ſumach-ſeed, will make near twenty nutabs, which will fill four diſhes.

THE THIRD KIND.

Beryan drooſt goſpund. Two ſeers of ſalt, one ſeer of ghee, ſaffron, cloves, pepper, cardamums, and cumin, of each two miſkals, will make four diſhes.

Yekhny. Ten ſeers of fleſh, one ſeer of onions, and half a ſeer of ſalt.

Yulmeh. A goat is ſcalded in water till all the hair comes off, and then made into a yekhny, or dreſſed in any other way; but a kid or a lamb is preferable.

Kebab is of various kinds. Ten ſeers of fleſh, half a ſeer of ghee; ſalt, green ginger, and onions, of each half a ſeer; cumin-ſeed, coriander-ſeed, pepper, cardamums, and cloves, of each one dam and a half.

Meſemmen. They take all the bones out of a fowl through the neck, ſo that the fleſh remains perfect, and which they fill with half a ſeer of fleſh, and the like quantity of ghee, together with five eggs, a quarter of a ſeer of onions, ten miſkals of coriander-ſeed and green ginger, five miſkals of ſalt, three miſkals of pepper, and half a miſkal of ſaffron.

Dupeeazeh. Ten ſeers of fleſh, neither very fat nor lean, and the like quantity of onions, a quarter of a ſeer of ſalt, an eighth of a ſeer of green ginger; cumin-ſeed, coriander-ſeed, cardamums, and cloves, of each one dam, and five dams of pepper, will make four diſhes.

Motenjenah goſpund. Ten ſeers of fleſh, not very fat, two ſeers of ghee, half a ſeer of nakhud, a quarter of a ſeer of ginger; one dam of cumin-ſeed, pepper, cloves, cardamums, and coriander-ſeed, of each two dams, will make ſeven diſhes: and it is alſo made of fowl or fiſh.

Dumpokht. Ten ſeers of fleſh, two ſeers of ghee, one ſeer of onions, fifteen miſkals of pepper; cloves and cardamums, of each two dams.

Kuleeah. Ten ſeers of fleſh, two ſeers of oil, one ſeer of onions, two dams of pepper; cloves and cardamums, of each one dam, and an eighth of a ſeer of ſalt, will make eight diſhes.

Mulghobah. Ten ſeers of fleſh, ten ſeers of milk-curds; ghee and onions of each one ſeer, a quarter of a ſeer of ginger, and one dam of cloves, will make ten diſhes.

OF BREAD.

Bread is prepared in the pantry; the largeſt kind, which is baked in an oven, is made of ten ſeers of flour, five ſeers of milk, one ſeer and a half of ghee, and one quarter of a ſeer of ſalt; ſmaller ones are alſo made of this dough. Others, which are baked on an iron-plate, are ſixteen, and ſometimes more, to a ſeer. There is likewiſe another kind, called chepaty, which is made of khuſhkeh.

THE SUFYANEH.

His majeſty has a great diſinclination for fleſh; and he frequently ſays, "Providence has prepared variety of food for man; but, through ignorance "and gluttony, he deſtroys living creatures, and makes his body a tomb "for beaſts. If I were not a king, I would leave off eating fleſh at once; "and now it is my intention to quit it by degrees." For ſome time he abſtained from fleſh on Fridays, then on Sundays, now on the firſt day of every ſolar month, and on Sundays, and on the days of the eclipſes of the ſun and of the moon, and the day between two ſufyanehs *, and the Mondays of the month Rejeb, and the feſtival of the month Teer, together with the whole of the month Fervirdeen (March) and the month in which his majeſty was born, which is Aban (October): and it being ordered that the ſufyaneh ſhould laſt for as many days as his majeſty was years old, ſome days in the next month, Azer, were likewiſe added; and now the whole of this laſt month is ſufyaneh: and out of his righteouſneſs, beſides all thoſe, it is ſtill increaſing ſome days every year, and never leſs than five days.

Whatever is ſaved in the ſufyaneh days, is expended in the other months.

At the expiration of the great ſufyaneh, the firſt diſhes of fleſh that are dreſſed come from the apartments of Merjem Mekany, and next from the other princes and princeſſes, and the principal nobility.

* That is, if a day intervened between two days that were appointed for abſtaining from fleſh, that intermediate day became alſo ſufyaneh.

In

In this department are ahdyan and other cavalry. The pay of a foot-ſoldier is from one hundred to four hundred dams.

THE CURRENT PRICES OF PROVISIONS.

THE SPRING HARVEST.

	Price.
Wheat, -	12 dams per maund.
Cabul vetches,	16
Black vetches,	8
Adeſs, -	12
Barley, -	8
Millet, -	6
Linſeed, -	10
Maasfer-ſeed, -	8
Fenugreek, -	10
Peas, -	6
Muſtard-ſeed,	12
Kyood, -	7

THE AUTUMNAL HARVEST.

Shahy miſhkeen,	110 dams per maund.
Shahy ſadeh,	90
Sukdoſs rice,	100
Downahperſaud rice,	90
Samzereh rice,	90
Sugar-candy rice,	90

	Price.
Dowzerah rice,	90 dams per maund.
Khenjon rice,	80
Deker rice -	50
Zerhee rice, -	40
Sathee rice, -	8
Mowng, -	18
Maſh, -	16
Mowth, -	12
White ſeſame,	20
Black ſeſame,	19
Lubya, -	12
Jewary, -	10
Lehdereh, -	8
Koderem, -	7
Korey, -	7
Sawank, -	6
Gall, -	8
Millet, -	8

KINDS OF DAL.

Split peas, -	18 dams per maund.
Split nakhud,	16½
Split adeſs, -	12
Split mowth,	12

KINDS

KINDS OF FLOUR.

Wheat flour,	22 dams per maund.
Khuſhkeh, -	15
Nakhud, -	22
Barley, -	11

GREENS.

Spinach, -	10 dams per maund.
Mint, -	16
Onions, -	40
Garlic, -	6
Radiſhes, -	40
Cabbage, -	20½
Kengehchow, found in the wilds of Caſhmeer, -	1 dam per ſeer.
Fennel, -	4
Wild carrot, -	3
Garlic flowers,	1
Oopulhak, which grows in the wilds of Caſhmeer, -	1
Ginger, -	2½
Powey, -	1
Kutchnar buds	0½
Sorrel, -	0½

Reneeka,

	Price.
Retſeka, -	1 dam per ſeer.
Behtua, -	1¼
Chowliee, -	1¼

ANIMALS AND FLESH.

	Rs.	As.	
Sheep called daſhmundy, -	6	8	each.
Sheep called afghany, 1ſt kind,	2	0	
Ditto ditto ditto, 2d kind,	1	8	
Ditto ditto ditto, 3d kind,	1	4	
Indian and Caſhmeery ſheep,	1	8	
Berberry goats, - 1ſt kind,	1	0	
Ditto ditto, - 2d kind,	0	12	
Mutton, - -	65		dams per maund.
Goat-mutton, -	54		ditto ditto
Geeſe, - -	20		ditto each
Ducks, - -	1		rupee each
Cranes, - -	20		dams each
Cherz, a kind of buſtard,	18		dams each
Quails, - -	3		
Partridge, - -	20		
Boodneh, - -	1		
Lewa, - -	1		
Kerdanek, - -	20		
Doves, - -	4		

BUTTER, &c.

Ghee, - -	105	dams per maund.
Seſame oil, -	80	
Milk, - -	25	
Milk curds, -	18	

SUGARS, &c.

Refined ſugar, -	6	dams per ſeer.
White ſugar-candy,	5½	
White ſugar, -	128	dams per maund.
Brown ſugar, -	56	

SPICES, &c.

Saffron, - -	400	dams per ſeer.
Cloves, - -	60	
Cardamums, -	52	
Round pepper, -	17	
Long pepper, -	16	
Dry ginger, -	4	
Green ditto, -	2½	
Cumin-ſeed, -	2	
Ajwain, - -	2	
Turmeric, - -	2	
Coriander-ſeed, -	3	
Black ſeed - -	1½	
Aſſafœtida, -	10	
Aniſeed, - -	1	

Cinnamon,

	Price,	
Cinnamon, - -	40	dams per maund.
Salt, - -	16	

PICKLES, &c.

	Price,	
Prepared lemon-juice, -	6	dams per ſeer.
Lemon-juice, - -	5	
Wine-vinegar, - -	5	
Sugar-vinegar, - -	1	
Pickled uſhterghar, -	8	
Mangoes pickled in oil, -	2	
Ditto ditto in vinegar,	2	
Lemons ditto in oil, -	2	
Ditto ditto in vinegar,	2	
Ditto ditto in brine, -	1½	
Ditto ditto in lemon-juice,	3	
Pickled ginger, - -	2½	
Aderſhakh, - -	2½	
Turnips pickled in vinegar,	1	
Pickled carrots, - -	0½	
Ditto bamboo, -	4	
Ditto apples, - -	8	
Ditto quinces, -	9	
Ditto garlic, - -	1	
Ditto onions, -	0½	
Ditto badinjans, -	1	
Ditto kiſhmiſhes, -	8	

Picked

Pickled ketchnar,	-	2 dams per ſeer.
Ditto apricots,	-	1
Ditto ſehjeneh,	-	1
Ditto keryl-flowers,	-	0½
Ditto keryl-buds,	-	0¼
Ditto ſooren-root,	-	1
Ditto muſtard,	-	0¼
Ditto tewry,	- -	0⅓
Ditto cucumbers,	-	0½
Ditto gowrds,	- -	0½
Ditto kutchaloo	-	0½
Ditto radiſh-pods,	-	0½

THE FRUITERY.

His majeſty is exceedingly fond of fruit; and by the great encouragement he has given to the cultivation of fruit-trees, ſkilful people have come with their families from Perſia and Tartary, and ſettled in this country.

Muſk-melons and grapes are become very plenty; and water-melons, peaches, almonds, piſtachios, pomegranates, and many other fruits, have been introduced into Hindoſtan.

Ever ſince the conqueſt of Cabul, Candahar, and Caſhmeer, loads of fruit are annually brought from thence, and ſtock the markets. Muſk-melons come in ſeaſon, in Hindoſtan, in the month of March (Fervirdeen) and are very plenty in the month of April. They are exceedingly delicious, eſpecially thoſe called naſhpatty, and babaſheikhy, and alyſhery, and elcheh, and burgnei, and doodcheragh, and others which continue in ſeaſon two

months longer. In the beginning of the month of Auguſt they come from Caſhmeer; and before theſe are out of ſeaſon, great plenty are brought from Cabul; and in the month of November the caravans come from Badakhſhan; and when they are in ſeaſon in Zabuliſtan, they are alſo to be had in Penjab. In Behker and its vicinity, they are plentifully in ſeaſon all the year, excepting in the extremity of winter. In the months of May and July there are variety of grapes in Hindoſtan; and in the month of Auguſt, the markets are ſupplied from Caſhmeer. In Caſhmeer eight ſeers of grapes are bought for one dam; and the expence of tranſporting a maund is two rupees: the Caſhmerians bring them on their backs in long baſkets. From the month of April till September they are brought from Cabul, together with cherries, to which his majeſty has given the name of ſhah aloo (the royal plumb) and ſeedleſs pomegranates, apples, pears, quinces, peaches, apricots, ſeveral kinds of plumbs, and other fruits in great plenty; and many of theſe are alſo introduced into Hindoſtan. They alſo bring from Candahar, melons, pears, and apples.

Whenever his majeſty is inclined to drink wine, or take opium, or kuknar, trays of fruit are ſet before him. He eats a few, but the greateſt part is diſtributed amongſt the attendants and nobility; and every one is marked according to its degree of excellence. On the melons of the firſt degree they mark one line quite acroſs the top, and thoſe of the ſecond degree with two lines, and ſo on.

In this department are munſubdars, ahdyans, and other troops. The monthly pay of a foot-ſoldier is from one hundred and forty dams down to one hundred.

The

The current Prices of Fruits, with the Seaſon in which each is produced.

Tartarian Fruits.	Price.
Muſk melons, 1ſt kind,	2½ Rs. each
do. do, 2d and 3d kind,	from 1 to 2½ Rs. each
Cabuly melons, 1ſt kind,	from 1 to 1½ Rs. each
do. do. 2d kind,	from ¾ to 1 R. each
do. do. 3d kind,	from ½ to ¾ R. each
Samarcandian apples,	from 7 to 15 for a R.
Quinces, - -	from 10 to 30 do.
Pears, - -	from 10 to 100 do.
Pomegranates, -	from 6½ to 15 Rs. per Md.
Cabuly, or Ferenmaky apples, - -	from 5 to 10 for a R.
Caſhmeery grapes, -	108 dams per maund
Dates, - -	10 dams per ſeer
Kiſhmiſhes, - -	9 do.
Jowzmeghz, - -	4½ do.
Walnuts, - -	2½ do.
Abjewſh, - -	9 do.
Bokharah plums, -	8 do.
Khoobany, - -	8 do.
Candahary grapes, -	7 do.
Figs, - - -	7 do.
Meneka, - -	6¾ do.
Jujubes, - -	3½ do.
Almonds, - -	28 do.
Almonds in the ſhell,	11 do.

Tartarian Fruits.	Price.	
Piſtachio nuts, -	9	dams per ſeer.
Chelghozeh nuts, -	8	do.
Sinjed, - -	6½	do.
Unſhelled piſtachios	6	do.
Filberts, - -	3	do.

Indian Fruits.	Seaſon.	Price.	
Mangoes,	The rains,	40	dams per 100
Pine apples,	Winter,	4	dams each
Oranges,	do.		
Sugar-canes,	do.	½	dam each
Jacks,	Summer,	½	do. do.
Plantains,	The rains,	½	do. do.
Pomegranates,	do.	from 80 to 100	dams per maund
Byer,	Winter,	2	dams per ſeer
Cuſtardapples,	The rains,	½	dam each
Figs,	Summer,	1	dam per ſeer
Mulberies,	Spring,	2	dams per ſeer
Sedaphul,	All the year,	1	dam each
Muſk-melons,	Summer,	40	dams per maund
Water do.	Before the rains,	from 2 to 1	dam each
Khirny,	Rainy ſeaſon,	4	dams per ſeer
Mahowa,	Summer,	1	dam per ſeer
Dayphel,	Winter,	4	dams per ſeer
Owſeera,	do.		
Tyndoo,	Summer,	2	dams per ſeer
Kehjoor,	Rains,	4	do. do.
Ankoohel,			

Indian

Indian Fruits.	Seaſon.	Price.
Deela,	Rains,	1 dam per ſeer
Goolh,	do.	
Bhoolſery,	Winter,	4 dams per ſeer
Terkool,	Summer,	½ dam each
Panyaleh,	Rains,	2 dams per ſeer
Lehſureh,	Summer,	1 do. do.
Goombhy	Winter	
Gerherry,	Summer,	4 dams per ſeer
Terry,		
Bengh,	Rains,	½ dam each
Gooleh,	Spring,	2 dams per ſeer
Peeloo,	Summer,	2 dams
Berooteh,	do.	
Pyar,	Rains,	4 dams.

Dried Fruits.	Seaſon.	Price.
Cocoa-nuts,	Winter,	4 dams each
Pendkehjoor,	Summer,	6 do. per ſeer
Walnuts,	do.	6 do. do.
Cheroomjee,	do.	4 do. do.
Mekhenan,	Winter,	4 do. do.
Bettlenut,	do.	8 do. do.
Kebelgutteh,	Summer,	2 do. do.

Pot-herbs.	Seaſon.	Price.
Pulwuls,	Rains,	2 dams per ſeer
Gourds,	do.	½ dam each
Badinjan,	Always in ſeaſon,	1½ dam per ſeer
Turee,	Rains,	1½ do. do.

Pot-herbs.	Seaſon.	Price.
Kenduree,	Rains,	1½ dams per ſeer
Seem,	do.	1½ do. do.
Pytch,	do.	8 dams each
Keryleh,	do.	1½ dams per ſeer
Kekowreh,	do.	1½ do.
Ketchaloo,	do.	2 do.
Chechynda,	do.	2 do.
Sooren,	Summer,	1 do.
Carrots,		1 do.
Singhareh,	Rains,	3 do.
Saluk,	Winter,	2 do.
Pendaloo,	do.	2 do.
Syaly,	Summer	
Keſeyroo,	Winter,	3 do.

Acid Fruits.	Seaſon.	Price.
Tamarinds,	Summer,	2 dams per ſeer
Bedhel,	do.	1 dam each
Kemrek.	Winter,	¼ do. do.
Oranges,	do.	½ dam each
Mountain grapes,	Summer	
Jamen,	Rains,	1 dam per ſeer
Phalſeh,	Summer,	1½ do.
Kerundah,	Rains,	1 do.
Kyt,	do.	¼ dam each
Kankhoo		
Paker,	Rains,	½ a dam per ſeer

Acid

Acid fruits.	Seaſon.	Price.
Kerna,	Rains,	1 dam each
Lebhera,	Summer	
Junyherry,	Rains,	5 for a dam
Kerneh		
Lemons,	Summer,	4 for a dam
Amelbeyt,	Rains,	4 do. do.
Gelgel,	do.	½ a dam each
Khyſs,	do.	
Citrons,	do.	8 dams each
Enwleh,	Summer,	2 dams per ſeer.

REGULATIONS FOR THE PERFUME-OFFICE.

His majeſty is exceedingly fond of perfumes; and the preſence-chamber is continually ſcented with flowers, and fumigated with preparations of ambergris, lignum-aloes, &c. which are burnt in gold and ſilver cenſers.

His majeſty conſtantly perfumes his body and the hair of his head with odoriferous ointments. Some of the odoriferous compoſitions ſhall here be deſcribed.

Sentowk. One tolah and a half of civet, one tolah of chuwah, two maſhahs of Jaſmin-oil, and two bottles of roſe-water. This is uſed for anointing the body; and it is a great exhilarator.

Argehjeh. Three quarters of a ſeer of ſandal-wood, two tolahs of lignum-aloes, two tolahs of myrd, three tolahs of chuwah, two tolahs of the roots of violets and kehlet (which is the ſeed of an odoriferous kind of graſs) half a maſhah

a maſhah of camphor, and eleven bottles of roſe-water. This is uſed for anointing the body in the ſummer.

Gulkameh. One tolah of ambergris, ſix maſhahs of laudan, two tolahs of muſk, four tolahs of lignum-aloes, eight tolahs of akyſir ground fine on a China diſh, and mixed up with one ſeer of the expreſſed juice of roſes; this is dried in the ſun, and in the evening is moiſtened with the juice of lemon-bloſſoms, and ground on a ſumac-ſtone; and theſe operations are to be repeated ten times. Sometimes the juice of ſweet baſil is added. When the above operations have been repeated ten days, it is mixed up with the juice of lemon-bloſſoms and then dried. Some of this compoſition is uſed along with the argehjeh.

Ruh-afza, for burning in cenſers. Five ſeers of lignum-aloes, one ſeer of ſandal-wood, a quarter of a ſeer of laudan, a quarter of a ſeer of akyſir, three tolahs and a half of frankincenſe, three tolahs and a half of derhoop, which is a root brought from Caſhmeer, violet-roots twenty tolahs, uſhneh ten tolahs, pounded and ſifted. To be made into cakes with four bottles of roſe-water, thickened with ſyrup.

Owpteneh is an odoriferous waſh for the hands. Three quarters of a ſeer of laudan, one dam and a half of lignum-aloes, with the like quantity of lemon-bloſſoms, and one ſeer and a half of lemon-peel, one ſeer and ten dams of ſandal-wood, one ſeer and five dams of ſpikenard, the ſame quantity of uſhneh, thirty-eight tolahs and ſix maſhahs of muſk, half a ſeer and four tolahs of pacheh-leaves, thirty-ſix tolahs of apples, fifteen tolahs of ſud *, five dams of violets, one tolah two maſhahs of derhoop, one tolah and

* An odoriferous graſs.

a half

a half of a graſs called akenky, half a tolah of civet, one tolah two maſhahs of frankincenſe, with one hundred and ſix bottles of roſe-water, and five bottles of the juice of lemon bloſſoms. All the ingredients are pounded and ſtrained, and then ſet over a ſlow fire with the roſe-water and juice of lemon-bloſſoms; and when the compoſition is ſufficiently boiled, it is taken off from the fire and dried.

Abyr mayeh. Lignum-aloes four dams, ſandal-wood two dams, violet-roots one dam, ſpikenard three dams and a half, duwalek three dams, muſk of Tartary four tolahs, laudan two dams and a half, orange-bloſſoms ſeven dams and a half: all theſe ingredients being pounded and ſifted, are put upon a ſlow fire with ten bottles of roſe-water, and afterwards dried in the ſhade.

Keſhneh. Twenty-four tolahs of lignum-aloes, laudan, frankincenſe, and ſandal-wood of each ſix tolahs, akyſir and derhoop of each four tolahs, violet-roots and muſk of each two tolahs, one tolah of uſhneh, fifty tolahs of ſugar-candy, and two bottles of roſe-water, to be boiled over a ſlow fire, after which it is made into cakes. It gives a very fragrant ſmell when burnt.

Bekhur. Lignum-aloes and ſandal-wood of each one ſeer, a quarter of a ſeer of frankincenſe, two tolahs of muſk, and five tolahs of akyſir, mixed up with two ſeers of ſugar-candy and one bottle of roſe-water, boiled over a ſlow fire.

Fetylehs. Five ſeers of lignum-aloes, ſeventy-two tolahs of ſandal-wood, twenty-five ſeers of akyſir, the ſame quantity of laudan and violets,

and ten tolahs of frankincenſe, boiled up with three tolahs of ſugar-candy and two bottles of roſe-water, and then made into fetylehs or tapers.

Barjat. One ſeer of lignum-aloes, five tolahs of laudan, muſk and ſandal-wood of each two tolahs, one tolah of frankincenſe, and ſix maſhahs of camphor. This compoſition is prepared like chuwah.

Abyr akyſir. Sandal-wood three ſeers, akyſir twenty-ſix tolahs, muſk two tolahs and eight maſhahs, ground fit for uſe.

Gheſul. Thirty-five tolahs of kettowl, one tolah of muſk and chuwah, camphor and myd of each two tolahs, mixed up with two bottles of roſe-water.

OF NATURAL PERFUMES.

Ambergris. Some ſay that it is produced in the bottom of the ſea; others make it to be the dung of the ſea-cow, which is called ſara; while others maintain that it is the foam of the ſea.

Laudan is by ſome confounded with ambergris, but it is gathered from a tree found in the iſlands of Cyprus and Chios. It is a moiſture that ſettles on the leaves of that tree.

Camphor is obtained from a large tree found in the maritime mountains of Hindoſtan and China. It is collected from the trunk and branches.

Civet is a perfume procured from an animal reſembling a cat, but ſomewhat larger, with a longer face and tail. They bring this perfume from Achin.

Kowrah

Kowrah is ſomething of the ſame kind, procured from an animal much reſembling the civet; and it alſo is found in Achin.

Myd is likewiſe ſomething of the ſame kind, but of an inferior quality.

Lignum-aloes is the root of a tree, which is lopped off and buried in the earth, when whatever is not good rots, and the remainder is pure aloes. There are ſeveral kinds of it, *viz.* Mendely, Jebely, Semendury, Kemary, Kakey, Berry, Cathaiy, Chiny (which is alſo called Kemoory) and Jelaly, Mytaky, and Lemaky. Of all theſe kinds the Mendely is the beſt. The Semendury is blue, thick, and moiſt, and burns for a long time on the fire.

Chuwah is diſtilled lignum-aloes.

THE METHOD OF MAKING CHUWAH.

Small pieces of lignum-aloes that have been ſteeped in water for a week, are put into a narrow-necked veſſel, which is then luted with philoſopher's clay. Philoſopher's clay is compoſed of clay, cotton, and rice-bran. A ſmall ſpace is left at the neck of the veſſel, which is placed inverted in another veſſel perforated at the bottom, and ſupported by a three-legged ſtand, under which is placed a diſh full of water, ſo that the mouth of the firſt mentioned veſſel may touch its ſurface; then there is made round the inverted veſſel a gentle fire of cow-dung, which melts the aloes till it diſtils into the water: this is collected, and repeatedly waſhed with water and roſe-water to take off all ſmell of ſmoke.

Sandal. This tree is a native of China. It has been brought into Hindoſtan in this reign, and thrives very well.

Sandal-wood is of three kinds, white, red, and yellow. The beſt is that which is yellow and oily, and it is called mekaſiry.

Storax is the gum of a native tree of Syria; and there are of it both liquid and dry.

Kelumbek is a tree whoſe wood is very heavy and veined. It is brought from Zeerbad. It is ground fine and mixed with other perfumes; and they alſo make roſaries of it.

Mullageer is a tree reſembling the former, only that the wood is lighter and not veined.

Frankincenſe is the gum of a tree brought from the port of Java: ſome miſtake it for dry ſtorax. When thrown on the fire, it evaporates like camphor.

Scented-nails reſemble ſhells, and are collected from the neſt of an animal. They are found in the Indus, at Baſrah, and Bahrain.

A Table of Perfumes, with their Prices.

Ambergris, -	1 mohur to 3 per tolah
Civet, - -	½ rupee to 1 mohur per tolah
Muſk, - -	1 rupee to 4½ rupees per do.
Lignum-aloes, -	2 rupees to 5 mohurs per ſeer
Chuwah, - -	2 aſ. to 1 rupee per tolah
Kowrah, -	3 rupees to 5 rupees per do.
Camphor, -	3 rupees to 2 mohurs per tolah

Myd,

Myd, -	1 to 3 rupees per tolah
Perſian ſaffron, -	12 to 22 rupees per ſeer
Kahghy do. -	1 to 3 mohurs per ſeer
Caſhmeery do. -	8 to 12 rupees per do.
Sandal, - -	32 to 55 rupees per maund
Muſk-pods, -	3 to 12 mohurs per ſeer
Kelumbek, -	10 to 40 rupees per maund
Storax, - -	3 to 5 rupees per ſeer
Frankincenſe, -	1½ to 4 rupees per ſeer
China camphor,	1 to 2 rupees per ſeer
Eſſence of fitneh,	1 to 3 rupees per bottle
Eſſence of baidmuſk,	1 to 4 rupees per do.
Roſe-water, -	½ to 1 rupee do.
Eſſence of orange-flowers,	1 to 5 rupees do.
Eſſence of jaſmin,	4 to 8 rupees do.
Violet-roots, -	½ rupee to 1 rupee per ſeer
Scented-nails, -	1½ to 2 rupees do.
Bah-leaves, brought from Gujerat,	½ to 1 rupee do.
Sugendeh Kookelah,	10 to 13 rupees do.
Frankincenſe, -	1 to 3 rupees per tolah
Alek-khendy, -	½ to 4 rupees do.
Duwalek, -	3 dams to 4 do.
Kanehleh, -	ditto
Saad, -	ditto
Akungy, -	ditto
Zedoary, -	ditto.

FLOWERS.

Sugendehkukla is a flowering ſhrub, very common in Hindoſtan.

Sewty reſembles the red roſe, only that it is ſmaller.

Jaſmin. There are two kinds; one of which is called roy chembely.

Roy beyl reſembles jaſmin, and is of ſeveral kinds.

Mowngra reſembles roy beyl, but is larger.

Chempeh is of a conical form, the length of a finger; its tree is handſome, and bears flowers in ſeven years.

Keytkey reſembles the cone of a pine-tree, and has a very delicate fragrant ſmell. Its tree bears flowers in ſix or ſeven years.

Chelteh is like a tulip, only larger, and in ſmell it nearly reſembles the violet. Theſe flowers when withered, are boiled and eaten. The tree is about the ſize of the pomegranate-tree, with leaves like the lemon-tree. It flowers in the ſeventh year.

Kewrah is like the keytkey, only twice as big. The tree flowers in four years.

Tuſbeh gulal has a very fragrant ſmell. The petals are of the form of a dagger. The ſhrub is two ells high, and flowers in the fourth year. They make beads of theſe flowers, which keep freſh a week.

Phulſery

Phulfery is leſs than the jaſmin, and its petals are indented. The tree reſembles the walnut-tree, and it flowers in the tenth year.

Sengarhar is ſhaped like a clove. Its tree flowers in the fifth year.

Koozeh reſembles the white roſe. Of this flower is made abyrmayeh, and they alſo diſtil a water from it.

Padel is a flower which gives an agreeable flavour to water. The tree flowers the firſt year.

Jewhy: its tree flowers in the third year.

Newary reſembles the roy beyl. Its tree flowers in the firſt year.

Kepurbeyl has five petals, and reſembles the ſaffron flower. It has been lately brought from Europe.

The ſaffron-flower reſembles the kepurbeyl, but it has ſix petals and ſix threads. The firſt three petals are very beautiful, and are encompaſſed by three other ſimilar ones; and between theſe ſix petals are three yellow threads ſurrounding three red threads; which laſt are the ſaffron.

The ſun-flower is round, broad, and large, and of numerous petals; and it always turns towards the ſun. Its ſhrub grows to the height of three ells.

The kenwel are of two kinds, one of which is yellow, blows in the morning, and follows the ſun in his courſe, and in the evening the flower ſhuts up:

up: it has ſix petals, and reſembles the anemone. The other, which is white, has four petals, and when the moon ſhines it blows and turns towards it, in the ſame manner as the other follows the ſun.

Jaſery is a round beautiful flower, larger than the ſudberg.

Gorhel is like the tulip, and of numerous petals. It flowers in the ſecond year.

Retenmungeny has four petals, and is ſmaller than jaſmin. Its tree and the leaves thereof reſemble roy beyl. It flowers in the ſecond year.

Keyſew has five petals, reſembling the nails of a lion.

Kenayr remains a long time in bloom, and is beautiful, but unlucky. Whoever wears it on his head gets into quarrels. It flowers in one year.

Kuddem is round like a ball. Its tree and the leaves thereof reſemble the walnut-tree.

Nagehſir is in ſhape like the red roſe, but is white, with yellow in the middle:—it has five petals and threads. The tree flowers in ſeven years.

Soorpun reſembles the ſeſame-flower, with yellow in the middle.

Sirrykhundy is ſomewhat like jaſmin. It flowers in two years.

Henna has four petals, and every ſhrub bears a different coloured flower.

Dupahrya

Dupahrya is a ſmall flower of a dark red colour, and blows always at noon.

Bhuyn chumpa reſembles the neelofer. It has five petals, and grows in inundated ground, in ſuch a manner that nothing but the flower appears above the ſurface.

Soodorſon reſembles the roy beyl, and has yellow threads within the petals. The plant is like the lily.

Spikenard is compoſed of five petals, each ten fingers long, and three fingers broad.

Rotonmala is uſed in dying cloth. With a decoction of it they mix vitriol and maaſer flowers, which produce a red colour.

Malty is like jaſmin, but rather ſmaller. It flowers in the ſecond year.

Soon is like yellow jaſmin, but ſomewhat larger. It has five petals. The tree reſembles the jaſmin, and flowers in the ſecond year.

Keroyl is a beautiful flower of three little petals. It is made into broth, and is alſo pickled.

Jait grows on a large tree, whoſe leaf reſembles that of the tamarind.

Chempelah is like a noſegay: it flowers in the ſecond year. The bark of the tree makes a red decoction. It grows chiefly in mountainous countries. The wood thereof burns like a candle.

Lahy. The ſhrub that bears this flower is an ell and a half high. The branches, before the flowers appear, are eat with bread.

Kerundeh-flower reſembles the jewhy.

Dhonwontor is a beautiful flower, reſembling the neelofer.

Seriſs is like threads of ſilk, and ſends its fragrance to a great diſtance. Its tree is called the king of trees; it is very large, and is uſed in building. The heart of it is black, and reſiſts the ſtroke of the axe.

Kunglay is a beautiful flower of five petals, each four fingers long; and only one flower grows on each ſtalk.

Hemp grows in cluſters like a noſegay. The leaves of this plant reſemble thoſe of the Chinar-tree, and of the bark is made rope. One ſpecies bears a flower like the cotton-ſhrub; and this is called in Hindoſtan, ſunpaut. It makes a very ſoft rope.

It would be impoſſible for one, ignorant as I am, to deſcribe every flower of this country:—a few have been mentioned by way of ſpecimen. Here are alſo found abundance of flowers tranſplanted from Perſia and Tartary; ſuch as roſes, violets, jaſmin, &c.

The plants, flowers, roots, &c. of this country that are uſed for food, or applied to medicinal purpoſes, are innumerable. It is ſaid by Indian authors, that if you take a leaf of every tree, they will amount to ſix maunds.

A TABLE OF FLOWERS.

Names.	Colour.	Seaſon.
Sewty, -	white, - -	all the year
Jaſmin, -	white and yellow, -	the rains and winter
Roy beyl,	white, - -	ſummer
Mowngra,	ditto - -	do.
Chempeh,	pale yellow, -	all the year
Keytkey, -	ditto - -	ſummer
Chelteh, -	white, - -	winter
Koozeh, -	white and yellow, -	autumn
Gulal, -	white, - -	ſpring
Teſbeh gulal,	do. - -	winter
Phulſery,	do. - -	the rains
Sengarhar,	do. - -	ſummer
Padel, -	do. - -	ſpring
Jewhy, -	yellow and white, -	the rains
Newary, -	white, - -	ſpring
Narciſſus,	do. - -	do.
Violet, -	gives name to a colour,	ſummer
Kerneh, -	white, - -	ſpring
Kepurbeyl,	do. - -	do.
Saffron-flower,	violet colour, -	autumn
Sun-flower,	yellow, - -	do.
Kenwel, -	a light red, and half blue and white,	the rains
Jatery, -	dead yellow, -	ſpring

Names.	Colour.	Seaſon
Gorhel, -	red, yellow, orange, and white, -	the rains
Retenmungeny,	fiery red, -	all the year
Kayſew, -	do. - -	ſummer
Kenyar, -	red and white, -	do.
Kuddem, -	yellow, with white within, -	ſpring
Nagehſir,	white, and yellow within,	do.
Sorpun, -	do. - -	the rains
Serrykhendy,	white, red, and yellow,	ſpring
Henna, -	do. - -	do.
Dupahrya,	bright red and white,	all the year
Bhuyn chumpa,	apricot-colour, -	do.
Suderſun,	yellow, reſembling the water lily,	the rains
Spikenard,	dirty red, -	ſpring
Rutenmala,	yellow, - -	do.
Soon, -	do. - -	do.
Malta, -	do. - -	do.
Clove jelly-flower,	gold colour, -	ſpring
Keroyl, -	do. - -	do.
Jait, -	yellow, with red and black,	the rains
Chumpelah,	white, - -	ſpring
Lahy, -	yellow, - -	winter
Kerundeh,	white, - -	the rains
Dhonontor,	like the water-lily, -	do.

Names.	Colour.	Seaſon.
Sireſs, -	yellow, inclined to green,	ſpring
Kunglay,	red and yellow, -	do.
Hemp, -	yellow, - -	the rains.

REGULATIONS FOR THE WARDROBE.

Through the attention of his majeſty, a variety of new manufactures are eſtabliſhed in this country; and the cloths fabricated in Perſia, Europe, and China have become cheap and plenty. The ſkill of the manufacturers has increaſed with their number, for his majeſty has made himſelf acquainted with the theory and practice in every ſtage of the buſineſs, ſo as to be able to diſcover the merits of the workmen; thus by bringing the arts into credit, the natives are encouraged to give application, and they ſpeedily gain a complete knowledge of their profeſſion.

The manufactures of every nation are to be found in the royal workſhops: whatever is brought or made there, or is received in Peſhcuſh, is carefully preſerved; and thoſe articles of which there is an abundance, are either made up into garments or given away.

Every piece that is received is put by with the price marked upon it; and ſkilful people are employed in comparing the former with the preſent price. By this means the intrinſic value being learned, the prices are ſo much reduced, that the ghiaſs nukſhbund, which was formerly bought for one hundred mohurs, is now to be had for fifty.

Something ſhall here be ſaid of the different dreſſes worn by his majeſty; to give more would run me into prolixity.

The

The takowchyeh is made of a ſingle cloth, and is of the Indian form; formerly it had ſlits in the ſkirt, and was tied with ſtrings on the left ſide: his majeſty has ordered it to be made with a round ſkirt, and to be tied on the right ſide. It requires ſeven ells and a half. The price for making one of them plain is one rupee, and thoſe which are ornamented with ſtitches are from one rupee to five rupees. There are alſo expended three quarters of a miſkal of ſilk.

The paiſhwaz is of the ſame form, but ties before; and ſome are alſo made without ſtrings.

The dutaiy requires ſix ells and four girahs for the outſide and the lining, four girahs for the ſtrings, and nine for the ſinjaf, or border. The expence of making is, from one rupee to three rupees; and it requires one miſkal of ſilk.

The ſhahajeedeh. In every girah* are worked ſixty lines of ſtitches; and it is from thence alſo called ſhuſht khutty (ſixty lines). It has a double lining; and ſome are quilted with cotton. The expence of working is two rupees per ſquare ell.

Sozeny. A quarter of a ſeer of cotton and two dams of ſilk. The quilter has eight rupees.

Ajeedeh char kalemy, one ſeer and an eighth of cotton, and one dam of ſilk. Workman two rupees.

* The ſixteenth part of an ell.

Keba,

Keba, commonly called jamah-pumbahdar. One ſeer of cotton and two miſkals of ſilk. The taylor has from a quarter of a rupee to one rupee.

uder is a dreſs wider and longer than the keba, and has more cotton in it. It is uſed in Hindoſtan in the place of furs. Seven ells for the outſide, ſix ells for the lining, four girahs for the ſtrings, and nine girahs for the border; two ſeers and a half of cotton, and three miſkals of ſilk. The taylor is paid from half a rupee to one rupee and a half.

The firjy is open before without ſtrings. Some add buttons, and wear it over the jamah: for the outſide, five ells and twelve girahs; for the lining, five ells and five girahs; for the border fourteen girahs, one ſeer of cotton, and one miſkal of ſilk. The taylor has from a quarter of a rupee to one rupee.

The firgool is a very becoming garment; it was firſt brought from Europe, and now is worn by people of all ranks. It is made of various kinds of ſtuff. The outſide requires nine ells ſix girahs and a half, the lining the ſame; ſix miſkals of ſilk, and one ſeer of cotton. They are made ſingle and double. The taylor has from half a rupee to two rupees.

The chuckmun is made of broad-cloth, flannel, or wax-cloth. His majeſty has it made of dara-iy wax-cloth, which is exceeding light and looks very well, and rain will not penetrate it. It requires ſix ells for the cloke, five girahs for the ſtrings, and two miſkals of ſilk. The taylor has for making one of broad-cloth two rupees, for one of flannel one rupee and a half, and for one of wax-cloth half a rupee.

The

The ſhoolwar is made of different cloths, and is either ſingle or double, and is ſometimes quilted: for the outſide three ells and eleven girahs; for the waiſtband ſix girahs; one miſkal and a quarter of ſilk, and half a ſeer of cotton. The tayler has from a quarter to half a rupee.

Each of the above dreſſes is alſo made in different faſhions from what have been deſcribed; and the turbans and other parts of dreſs are innumerable; beſides which, the rich dreſſes that are beſtowed on the nobility on feſtivals, are beyond deſcription. Every quarter there are prepared for the nobility one thouſand ſirrapa (or complete dreſſes). They are tied up in ſeparate bundles, each containing twenty-one.

His majeſty is very fond of woollen ſtuffs, particularly ſhawls.

OF SHAWLS.

His majeſty has ordered four kinds to be made: 1ſt, Toos aſſel, which is the wool of an animal of this name, whoſe natural colour, in general, is grey inclining to red, though ſome are perfectly white; and thoſe ſhawls are incomparable for lightneſs, warmth, and ſoftneſs. Formerly they were always made with the wool in its original ſtate, but his majeſty has had ſome of them dyed, and it is ſurpriſing that they will not take a red colour. 2d, Sefed alcheh, which they alſo call terehdar. The natural colours of the wool are white or black; and they weave three ſorts of them, white, black, and grey. Formerly there were not above three or four different colours for ſhawls; but his majeſty has made them of various hues. 3d, Zerdozy, gulabetun, keſhydeh, culgha, bandhenun, cheet, alcheh, and perzdar, which are of his majeſty's invention. 4th, From being ſhort pieces, he had them made long enough for jamahs.

The

The ſhawls are claſſed according to the day, month, year, price, colour, and weight; and this manner of claſſing is commonly called miſſel. The muſhreffs, having examined theſe particulars, mark the quality of each ſhawl on a piece of paper, which they affix to one corner thereof. All thoſe that are brought into the palace on the day Ormuzd of the month Fervirdin *, are preferred to thoſe received afterwards of the ſame fineneſs, weight, and colour; and each are written down in order. Every day there are received into ſtore of the following kinds: toos, ſefed alcheh, laal zerreen, narenjy, berenjy, caremzy, kahy, gulpumbeh, ſendely, badamy, arghuwany, anaby, tooteky, aſſely, ſoſeny, menjeny, gulkaſny, ſibecky, alify, feſtoky, pezh gul, gulkhear, nejyberen, bhowjputtry, aſmany, gulaby, kulghy, aby, zytoony, jigery, zemroody, cheeny, benefsh, emboweh, muſhkeen, fakhtehy. From this account of one day, may be formed an idea of what is done in the courſe of a year.

Formerly ſhawls were but rarely brought from Caſhmeer, and thoſe who had them uſed to wear them over their ſhoulders in four folds, ſo that they laſted for a long time; now they are worn ſingle by people of all degrees. His majeſty has introduced the cuſtom of wearing two ſhawls, one under the other, which is a conſiderable addition to their beauty. By the attention of his majeſty the manufacture of ſhawls in Caſhmeer is in a very flouriſhing ſtate, and in Lahoor there are upwards of a thouſand manufactories of this commodity. They alſo make an imitation of ſhawl with the warp of ſilk and the woof of wool; and this kind is called Mayan. Of both kinds are made turbans, &c.

Here follows a table with the prices of ſeveral manufactures.

* 10th March.

Current Prices of Manufactures.

Cloths wove with gold.	Price.
Yezdy velvet brocaded with gold,	15 to 150 mohurs per piece
Europe do. -	10 to 70 mohurs per piece
Gujerat do. -	10 to 50 mohurs per piece
Kaſh do. -	10 to 40 mohurs per piece
Herat do. -	———
Lahoor do.	10 to 40 mohurs per piece
Zirbaft ſereer, -	3 to 70 do. do.
Mutebbek, -	2 to 70 do. do.
Meelek, -	3 to 70 do. do.
Gujerat brocade,	6 to 60 do. do.
Taſs gujeraty,	1 to 35 do. do.
Daraiybaf, -	2 to 50 do. do.
Mokieſh, -	1 to 20 do. do.
Shirwany, -	6 to 17 do. do.
Moſhejjer ferengy,	1 to 4 mohurs per ell
Deyba ferengy, -	1 to 4 do. do.
Deyba yezdy, -	1 to 1½ do. do.
Khara, -	5 R. to 2 do. do.
China ſattin, -	do. do.
China tewar, -	do. do.
Khaz, -	do. do.
Tuſſeeleh, brought from Mecca,	15 to 20 rupees per ell

Koortahwar

	Prices.
Koortahwar gujeraty,	1 to 20 mohurs per piece
Mundeel, -	1 to 14 do. do.
Cheereh, -	½ to 8 do. do.
Dooputteh, -	6 to 8 rupees do.
Foteh, -	½ to 12 mohurs per piece
Coverlids, -	1 to 20 do. do.

SILKEN STUFFS.

European velvet,	1 to 4 mohurs per ell
Kaſhy do. -	2 to 7 mohurs per piece
Yezdy do. -	2 to 4 do. do.
Meſhed do. -	2 to 4 do. do.
Herat do. -	2 to 4 do. do.
Lahoor do. -	2 to 4 do. do.
Gujerat do. -	1 to 2 rupees per ell
Keteefeh pooreby,	1 to 1½ rupees do.
Tajehbaf, -	2 to 30 mohurs per piece
Daraiybaf, -	2 to 30 do. do.
Mutebek, -	1 to 30 do. do.
Shirwany, -	1½ to 10 do. do.
Meelek, -	1 to 7 do. do.
Kumcab, -	1 to 5 do. do.
Tewar, -	1 R. to 2 do. do.
Khowry, -	4 to 10 rupees per piece
Moſhejjer ferengy,	2 rupees to 1 mohur per ell
Moſhejjer yezdy,	1 to 2 mohurs per piece
European ſattin,	2 rupees to 1 mohur per ell

	Prices.
Herat ſattin, -	5 rupees to 2 mohurs per piece
Khara, -	1 to 6 rupees per ell
Sehrung, -	1 to 3 mohurs per piece
Kuttany, -	1½ rupee to 2 mohurs do.
European linen,	½ to 1 rupee per ell
Tafteh, -	¼ to 2 do. do.
Embery, -	4 dams to ½ a rupee per ell
Daraiy, -	2 to 5 rupees per ell
Setty pooruby, -	6 rupees to 2 mohurs per piece
Kebabund, -	6 rupees to 2 do. do.
Tatbund pooruby,	2 rupees to 1½ do.
Lah, -	9 to 7 rupees per ell
Miſſry, -	½ to 1 mohur per ps.
Saar, -	5 to 10 rupees per ell
Tuſſir, -	2 to 3 rupees per ps.
Plain ſattin, -	½ to 1 rupee per ell
Kepoordoor, -	2 annas to 1 rupee per ell
Alcheh, -	2 to 5 rupees per ell
Teſſeleh, -	8 to 12 rupees per piece

COTTON CLOTHS.

Khaſſah, -	3 rupees to 15 mohurs per piece
Chowtar, -	2 rupees to 9 mohurs
Mulmuls, -	4 rupees to 5 mohurs
Tunſook, -	4 rupees to 5 mohurs
Siryſaf, -	2 rupees to 5 mohurs
Gungajel, -	4 rupees to 5 mohurs

Behroon,

	Prices.
Behroon, -	4 rupees to 4 mohurs
Sehen, -	1 to 3 mohurs
Jewhneh, -	1 rupee to 1 mohur
Atan, -	2½ rupees to 1 mohur
Aſawely, -	1 to 5 mohurs
Baftah, -	1½ rupee to 5 mohurs
Mahmudy, -	½ mohur to 3 mohurs
Penjtoleah, -	1 to 3 mohurs
Jewhleh, -	½ to 2½ mohurs
Saloo, -	3 rupees to 2 mohurs
Dooreah, -	6 rupees to 2 mohurs
Bahaderſhahy, -	6 rupees to 2 mohurs
Gerbhſooty, -	1½ to 2 mohurs
Sheleh decany,	½ to 2 mohurs
Mehrkul, -	3 to 10 rupees per piece
Mundiel, -	½ to 2 mohurs
Sirbund (turband)	½ to 2 mohurs
Duputteh, -	1 rupee to 1 mohur
Ketancheh, -	1 rupee to 1 mohur per piece
Foteh, -	½ to 6 rupees
Goſhpeytch, -	1 to 2 rupees
Chintz, -	2 dams to 1 rupee per ell
Gezeeneh, -	½ to 1½ rupee
Salahety, -	2 dams to 4 dams.

WOOLLEN CLOTHS.

European broad-cloth,	2½ rupees to 4 mohurs per ell
Nagorey and Lahoory,	2 rupees to 1 mohur per piece

Soof

	Prices.
Soof murreba, -	4 to 15 mohurs
Soof mukhiyer,	3 rupees to 1½ mohur
Shawls, -	2 rupees to 8 mohurs
Shawl cheereh, -	2 rupees to 25 mohurs
Shawl foteh, -	½ to 3 mohurs
Shawl-pieces for jammas,	½ to 4 mohurs
Gooſh-peytch, -	1½ rupee to 1½ mohur
Sirpeytch, -	½ to 4 mohurs
Aghry, -	7 rupees to 2½ mohurs
Purrem gurrem,	3 rupees to 2½ mohurs
Ketaſs, -	2½ rupees to 10 mohurs
Phowk, -	2½ rupees to 15 rupees per piece
Dermek, -	2 rupees to 4 mohurs
Puttoo, -	1 to 10 rupees
Reyokar, -	2 rupees to 1 mohur per piece
Miſſery, -	5 to 50 rupees
Birdyemany, -	5 to 35 rupees
Panchynemed, -	2 rupees to 1 mohur
Tekeahnemed, Europ.	1½ rupee to 5 rupees
Tekeahnemed, Indian,	1½ to 5 rupees
Lewy, -	14 dams to 4 rupees
Blankets, -	10 dams to 2 rupees
Caſhmeery caps,	2 dams to 1 rupee
Kumpeh, -	2 rupees to 1 mohur do.

THE TUSWEER KHANEH.

A picture is the reſemblance of ſomething in nature, which ordinary painters can draw from originals; but the artiſts of Europe with eaſe create forms

forms out of their own imaginations, that reſemble nature herſelf; but through the medium of letters the experience of antiquity has been tranſmitted to us, and become the capital ſtock of wiſdom: out of reſpect to which conſideration I ſhall firſt deſcribe the library. Of a truth, if it had not been for letters, ſpeech would not have obtained life, nor our minds been enriched with the ſecrets of antiquity.

Various are the alphabets which have been choſen by different nations; namely, the Syrian, the Greek, the Hebrew, the Coptic, the Maakely, the Kufy, the Caſhmeery, the Ethiopian, the Ryhany, the Arabic, the Perſian, the Roman, the Hymery, the Barbary, &c. as is evident from ancient books.

The difference betwixt letters conſiſts in the ſhape of the lines which form them, that is, whether they be curved or ſtraight: thus the Kufy character is compounded of a line that is one dang in curve, and the remainder ſtraight. The Maakely has no curve. The inſcriptions on ancient buildings are moſtly in this character.

At this day there are in uſe eight different alphabets in Iran, Turan, Room, and Hind.

In the year three hundred and ten of the Hegira, Ebn Mokleh formed ſix different alphabets from the Maakely and the Kufy; *viz.* the Suls, the Towkya, the Mohekeh, the Nuſkh, the Ryhan, and the Rokaa; to which ſome add the Ghobar, making him to have invented ſeven alphabets. Some attribute the invention of the Nuſkh character to Yacoob Motaſſemy. The Suls and the Nuſkh are compoſed of two dangs of curve and four dangs of ſtraight line. The Towkya and Rokaa are four dangs and a half curved, and the reſt ſtraight line. The Mohekeh and Ryhan have four dangs and

a half

a half ſtraight line, and the reſt curve. The ſeventh kind of character is the Taleek, formed out of the Rokaa and the Towkya, and have very little of ſtraight line. Khojeh Taj Solimany, who wrote the ſix above-mentioned characters excellently, was alſo a proficient in this; and ſome ſay that he invented it. Aſhruff Khan, meer moonſhy to his majeſty, has brought this character to the higheſt degree of perfection. The eighth character is the Nuſtaleek, which is all curve. Some pretend that it was compoſed from the Nuſkh and Taleek by Khojeh Meer Aly Tebrezee, in the time of Timar; but this is not true, for I have ſeen books in this character that were written before the reign of that monarch.

His majeſty, by the encouragement that he gives to good penmen, has brought writing to the higheſt degree of perfection, particularly in the Nuſtaleek character. Thoſe who excel in the Nuſtaleek, and are under the ſhadow of the throne, are Mahommed Huſſain Caſhmeery, who is generally known under the title of Zurreen Kalum *, and he is reckoned to equal Molla Meer Aly; alſo his ſon Mollana Baker, together with thoſe here following, are famous for their ſkill in this art: Mahommed Ameen Meſhedy, Meer Huſſain Kolenjy, Mollana Abd-al-Hy, Mollana Dury, Mollana Abdalraheem, Meer Abdallah, Nezamy Caſzveeny, Aly Chemmen Caſhmeery, Noorullah, and Coſſim Arſalan.

His majeſty has made ſeveral arrangements in his library, part of which is kept in the haram, and the reſt in the outer apartments. The books are claſſed in ſciences and hiſtories, according to their ſeveral prices.

* Or the golden pen.

Every

Every day ſome capable perſon reads to his majeſty, who hears every book from beginning to end. He always marks with the date of the month the place where he leaves off; and the reader is paid according to the number of pages. There is hardly a work of ſcience, of genius, or of hiſtory, but has been read to his majeſty; and he is not tired with hearing them repeated, but always liſtens with great avidity.

The following works are repeatedly read: Akhlah Naſſery, Kemia Saadet, Cabuſnameh, Moktoobat Sherf Muneery, Gooliſtan, Hedykeh, Jam Jum, Boſtan, Shahnameh, Khumſeh Sheikh, Kuliat Khoſru, Kuliat Mollana Jami, Dewan Khacany, Dewan Anveri, and a number of books of hiſtory.

By the command of his majeſty the following tranſlations have been made from the Shanſcrit and other languages, into the Perſian and Hindovee.

The new Aſtronomical Tables of Ulugh Beg, from Perſian into Hindovee, by Emeer Futtah Ullah Sheerazee, Kiſhen Jewſy, Gongadhor, Mahais, and Mohanond, with the aſſiſtance of the author of this work.

The Mohābhārot, one of the moſt ancient books of the Hindoos, into Perſian, by the joint labours of Nekeeb Khan, Mollana Abd-ul-Cader, and Sheikh Sulran Tanſery. The original conſiſts of near one hundred thouſand diſtichs. His majeſty has entitled this ancient ſtory Rezem-nameh *.

* This, although it conſiſts of about 2000 folio pages, is nothing more than an abſtract, and that very indifferently executed, many beautiful deſcriptions and epiſodes being entirely omitted; but Mr. Wilkins, at the perſuaſion of Mr. Haſtings, has begun to make a complete tranſlation of the Mohabharot from the original Shanſcrit, and is already conſiderably advanced in the work.

The *Ramayon*, an ancient Hindoo work, into Perſian. It contains the hiſtory of Ramchondro at full length, with many philoſophical reflections interſperſed.

The Ot'horbo, which, in the opinion of the Hindoos, is one of the four books of divine authority, has been tranſlated into Perſian by Hajee Ibraheem Sirhindy.

My elder brother, Sheikh Fizee, has made a Perſian verſion of Leelawotee, which is eſteemed the beſt book on Indian arithmetic.

The Tajok, a treatiſe on aſtronomy, has been tranſlated into Perſian by Mokummel Khan Gujeraty.

The Vakiat Babery ‡, which is a wiſe rule of conduct, has been tranſlated from the Turkiſh into the Perſian language by Mirza Khan Khanan.

The hiſtory of Caſhmeer, containing an account of that country for the ſpace of four thouſand years, has been tranſlated from the Caſhmeerian into Perſian, by Mollana Shah Mohammed Shahabady.

The Moajem-ul-Boldan, which is a curious geographical work, has been tranſlated from the Arabic into Perſian by a number of learned men, amongſt whom were Molla Ahmed Tatah, Coſſim Beg, and Sheikh Menewer.

The Horeebongs, a Hindoo work, in which is included the hiſtory of Kriſhno, has been tranſlated into Perſian.

‡ The Emperor Baber's commentaries of himſelf.

Naſſerullah

Naſſerullah Muſtofy and Mollana Haſſan Vaez, had made Perſian verſions of the Kaleilah Dumnah; but they being full of foreign metaphors, and written in a difficult ſtyle, his majeſty ordered the author of this work to make a new verſion of it in Perſian, to which he has given the title of Ayar Daniſh.

The ſtory of the loves of Nol and Domoyontee, which is highly eſteemed in the Hindovee language, has been tranſlated by Skeikh Fizee into Perſian verſe, in the manner of Leilee and Mujnoon.

His majeſty being fond of hiſtory, commanded thoſe ſkilled therein, to compile a hiſtory of all parts of the world for theſe laſt thouſand years. It was began by Nekeeb Khan and others; and Mollana Ahmed Tattavee had a great ſhare in the compilation; Jafer Beg and Aſof Khan finiſhed it, and the author of this work wrote the preface. It is called Tareekh Alfy, or the Hiſtory of One Thouſand Years.

THE PAINTING GALLERY.

His majeſty taking great delight in, and having patronized this art from the commencement of his reign, has cauſed it to arrive at high perfection. With that view this department was eſtabliſhed, in order that a number of artiſts being collected together, might vie with each other for fame, and become eminent by their productions.

Every week the daroghas and tepookchies bring to his majeſty the performance of every artiſt, when, in proportion to their merits, they are honoured with premiums, and their ſalaries are increaſed.

The following is a List of the most eminent Artists:

Meer Syed Aly Tebrezy,	Lal,	Mehmeen,
Khojah Abdul-ſemed Sheereen Calum Sheerazee,	Mekend,	Kehmkeren,
	Muſhkeen,	Tara,
Deſwant *, the ſon of a palkee-bearer,	Ferokh,	Sanoolah,
	Kelmak,	Herbuns,
Beſawen *,	Madhu,	Ram.
Kyſu,	Jojen,	

The great encouragement that is given to merit, has produced many admirable performances. Perſian books, in proſe and verſe, are finely illuminated with paintings. The Kiſſah Humzah, in twelve volumes, is ornamented with one thouſand four hundred paintings; and in like manner, amongſt many others, the following works are embelliſhed: Ginjeznameh, Zafer-nameh, Akbal-nameh, Rezemnameh, Ramayon, Nul Dumen, Keleelah Dumnah, and the Ayar Daniſh.

And, by the command of his majeſty, portraits are made of all the principal officers of the court, which, being bound up together, form a thick volume, wherein the paſt are kept in lively remembrance, and the preſent are inſured immortality.

Other ingenious artiſts are employed in embelliſhing the margins of books; and great pains are alſo beſtowed upon the bindings.

* Theſe two excelled in taking likeneſſes and finiſhing.

Many

Many of the ſervants of this department are munſubdars, ahdyan, and cavalry of every denomination. The monthly pay of a foot-ſoldier never exceeds one thouſand two hundred, and is never leſs than ſixty dams.

THE KOWR KHANEH.

There is always kept in ſtore armour ſufficient for the equipment of an army. Thoſe which are khaſeh *, have particular names and ranks given them.

There are thirty khaſeh ſwords, one of which is carried to the haram every month, and the former one is returned. There are alſo in readineſs forty other ſwords, which they call kowtel. When of the thirty khaſeh ſwords twelve remain unuſed, the complement is made up out of theſe forty, ſo that there are always thirty khaſeh ſwords: alſo twelve ſword-belts are kept apart, and ſent into the haram, one every week alternately.

There are likewiſe forty jemdhers and forty khupwahs † delivered out alternately; of each, one every week. And of the two laſt mentioned, there are thirty more of each called kowtel, which are uſed to keep up the full complement of theſe, in the ſame manner as has been deſcribed of the khaſeh ſwords. Moreover, there are eight kareds ‡, twenty neyzahs § and twenty birchehs §; and a different one of each is uſed every month. There are alſo eighty-ſix meſhed and behdayin bows, with twenty-four others, out-

* Applied to his majeſty's particular uſe.

† Kinds of daggers.

‡ Knives worn in the girdle.

§ Different kinds of ſpears.

of

of which, in every ſolar month of thirty-two days, one bow is ſent to his majeſty every day; and during every month of thirty-one days, two every week alternately. Every one of theſe has its rank aſſigned it; and when his majeſty goes abroad, or appears in the Bar Aum, the ſons of the omrahs, with other munſubdars and ahdyan, carry the kowr in their hands, and on their ſhoulders. One carries a bow, another a quiver, a third a ſword, and a fourth a ſhield; and there are four of each of theſe kinds. But of the following weapons only four perſons are employed in carrying one of each; viz. a neyzah, a birchez, a tubber-zaghnowl *, a peyarygupty †, a kemankeroheh ‡, a gung †, and a ſandely †. On journies a number of mules, camels, and carts are loaded with all ſorts of arms.

In the bargah, the omrahs and others arrange themſelves between thoſe who ſupport the kowr. When his majeſty goes abroad, they all march behind, excepting a few of the principal nobility, who go amongſt the kowr. With the kowr are capariſoned elephants, with camels, chariots, nakarahs, flags, kokebehs, and other enſigns of ſtate; and the mace-bearers cloſe the whole, being aſſiſted by the meer bukhſhiean in clearing the way.

When his majeſty hunts, ſome nimble foot-ſoldiers alſo carry arms.

Here is ſubjoined a table of the names and prices of warlike weapons, &c.

* A kind of battle-axe.

† Theſe I have not been able to get explained.

‡ A kind of croſs-bow.

A Table

A Table of Warlike Weapons.

	Prices.
Swords,	½ rupee to 15 mohurs
Khandeh,	1 to 10 rupees
Goopty,	2 to 20 rupees
Jembher,	¼ rupee to 2½ mohurs
Khunjer,	½ to 5 rupees
Kehpwah,	½ rupee to ½ mohur
Jumkhawg,	½ to 1½ mohur
Bauk,	½ rupee to 1 mohur
Jembveh,	do. do.
Kettar,	½ rupee to 1 mohur
Narſingmotah,	½ to 2 mohurs
Bows,	¼ rupee to 3 mohurs
Bow-caſes,	1 to 4 rupees
Nowek,	½ to 1 rupee
Arrows,	¼ to 30 rupees per bundle
Quivers,	¼ rupee to 2 mohurs
Duddee,	¼ to 5 rupees
Teerbr dar,	1 to 2½ dams
Pykankuſh,	¼ to 3 rupees
Neyzeh, Different kinds of ſpears.	1¾ rupee to 6 mohurs
Bircheh,	3¼ rupees to 2 mohurs
Sang,	¼ to 1½ rupee
Synſty,	¼ to 1 rupee
Seelreh,	10 dams to ¾ rupee
Goorz (iron club)	¼ to 5 rupees

Shuſhpur,

	Prices.
Shuſhpur, -	½ rupee to 3 mohurs
Goopteen, -	1 to 3 rupees
Tubber (battle-axe)	¼ to 2 mohurs
Byay, -	½ to 5 rupees
Zaghnowl, -	½ rupee to 1 mohur
Chuckerluſſooleh,	1 to 6 rupees
Tubberzaghnowl,	1 to 4 rupees
Turrengaleh,	¼ to 2 rupees
Knives, -	2 dams to 2 mohurs
Gooptykared,	3 rupees to 1½ mohurs
Kumtchykared (a kind of knife)	1 to 3½ rupees
Chakoo (claſp knife)	2 dams to ¼ rupee
Keman keroeh,	2 dams to 1 rupee
Kumteh,	5 dams to 3 rupees
Dehantufung,	10 dams to 2 rupees
Puſhtkar,	2 dams to ½ rupee
Shuſtavaiz,	2 dams to 1 rupee
Geerahkuſha,	1 dam to ¼ rupee
Kharmahy, -	1 to 5 rupees
A ſling, -	1½ dam to ¼ rupee
Gujbag, -	1 to 5 rupees
Sipper, Dahl, Shields	1 to 50 rupees ½ rupee to 4 mohurs
Khereh, -	1 rupee to 4 mohurs
Phary, -	1 rupee to 1 mohur
Adaneh, -	½ to 5 rupees
Debelghah, -	½ rupee to 3½ mohurs

Ghoghee,

		Prices.
Ghoghee,		1 to 4 rupees
Zireh kulah (helmet)		1 to 5 rupees
Ghoghoweh,		1 rupee to 2 mohurs
Jeebeh,		20 rupees to 30 mohurs
Zireh (coat of mail)		1¾ rupees to 100 mohurs
Bukter,	Different kinds of armour.	4 rupees to 12 mohurs
Jowſhun,		4 rupees to 9 mohurs
Charayeeneh,		2 rupees to 7 mohurs
Kohty,		5 rupees to 8 mohurs
Sadeky,		3 rupees to 8 mohurs
Angerkeh,		1½ rupees to 5 mohurs
Bhanjoo,		3 rupees to 2 mohurs
Cheera zireh,		3 rupees to 2 mohurs
Selehkeba,		1½ rupee to 1 mohur
Chelkud,		5 rupees to 25 rupees
Gauntlets,		1½ rupee to 2 mohurs
Rawg,		1 rupee to 10 mohurs
Kuntehſobeh,		1 to 10 rupees
Iron cuiraſſes,		½ rupee to 10 rupees
Keejem,		50 to 300 rupees
Artekkeejem,		4 to 7 rupees
Kuſhkeh,		1 rupee to 2½ mohurs
Girdeny,		1 rupee to 1 mohur
Matchlocks,		½ rupee to 1 mohur
War-rockets,		2½ to 4 rupees

THE ARTILLERY.

Theſe are the locks and keys of empire; and, excepting Room, no kingdom can compare with this in the number and variety of its ordnance.

Some pieces of cannon are ſo large as to carry a ball of twelve maunds; and others require each ſeveral elephants and a thouſand bullocks for their tranſportation.

His majeſty gives a great deal of attention to this department, and has appointed to it daroghahs and clerks.

He has invented ſeveral kinds; ſome of which are ſo contrived as to take to pieces for the convenience of carriage, and when the army halts, they are nicely put together again. Alſo ſeventeen pieces are ſo united together as to be diſcharged by one match. There are others which can be eaſily tranſported by one elephant; and they are called gujnal. Others can be carried by a ſingle man, and are called nurnal.

It has been wiſely ordered, that a ſufficient train of artillery be placed in each ſubah.

The cannon for battery and for boats, and thoſe which are fit for journies, are kept ſeparate. It would be impoſſible to enumerate them; and ſkilful artiſts are continually making new ones, eſpecially gujnals and nurnals.

In this department omrahs and ahdyan receive large ſalaries.

The

The pay of a foot-ſoldier is from 100 to 400 dams.

RULES OBSERVED IN MAKING FIRE-ARMS FOR HIS MAJESTY'S USE.

Bundooks * are now made in ſuch a manner, that when filled with powder up to the muzzle, there is no fear of their burſting. Formerly they never were of more than four folds of iron, and ſometimes only of one, joined together by the two extremities of the breadth, and which were very dangerous. His majeſty, after having the iron flattened, has it rolled up like a ſcroll of paper, but ſlantingly, and every fold is paſſed through the fire. There is alſo the following method: ſolid pieces of iron are properly tempered, and then bored with an iron borer; and three or four of theſe are joined together to form a bundook. The ſmalleſt bundooks that are made are two ſpans long; and the longeſt near two ells. That of one ell and a quarter is called demanik, and its ſtock is made differently from the others. Some are made to fire without a match, merely by giving a little motion to the trigger: and they make ſome balls that will do execution like a ſword. There are great numbers of ſkilful artiſts in this department, the chief of whom are Oſtad Kebeer and Huſſain. In preparing the iron for bundooks, half is loſt in the fire. When the lengths are made, and before they are joined together, they are ſtamped with figures, expreſſing the quantity of crude iron and the quantity remaining; and in this ſtate it is called dowl: this is ſent for his majeſty's inſpection; and the weight of the ball being determined, the bore is made accordingly. The bundook-ball is never larger than twenty-five tanks, nor leſs than fifteen; but, excepting his majeſty, no body is bold enough to fire off one of the largeſt. When the bore is finiſhed it is again carried to the haram; from thence it is brought out again and ſet in an old ſtock, and filled with powder till within a third

* Matchlocks.

of the muzzle. If it ſtands this proof, it is carried again to his majeſty. Then the muzzle is finiſhed, after which it is again put into an old ſtock, as before-mentioned, and tried at a mark. If it does not carry true, they heat it, and ſtraighten it by means of a wooden-rod; then, in the royal preſence, it is delivered to the filer, who faſhions the outſide as he is directed. When this is done, the barrel is again carried to his majeſty, when the wood and form of the ſtock are determined. In this ſtage the figures marking the weight of the crude and of the prepared iron are effaced, and in their room are engraven the maker's name, the place, the month, and the year. Next are made the trigger, the ramrod, and primer. After all theſe are finiſhed, the piece is again ordered to be proved. If it is found to carry true, it is again brought to the haram along with five balls. In this ſtate it is called ſadeh (or plain). The colour of the barrel and ſtock is next determined; and when the colouring is finiſhed, it is called rungeen (or coloured). It is now ſent again into the haram with five more balls. His majeſty fires it four times, and returns it back again with the fifth ball. When ten of theſe rungeen muſkets are collected together, they are ordered to be inlaid with gold, &c. and are afterwards ſent to the haram, as before deſcribed; and when ten ſuch are completely finiſhed, they are committed to the care of the cheeyleh.

A DESCRIPTION OF THE BARGHU.

Formerly it required a great many men, with a number of iron tools to poliſh the bundooks; but his majeſty has invented a wheel, which is turned by a ſingle bullock, and poliſhes ſixteen muſkets in a very ſhort time.

OF THE RANKS OF THE ROYAL BUNDOOKS.

Bundooks are either made in the royal workſhops, or are bought, or are received in preſents. His majeſty, out of a thouſand of thoſe of different kinds,

kinds, ſelects one hundred and five for his own particular uſe, which are uſed in the following manner: *viz.* twelve are named after the months, and are brought to him alternately, ſo that each comes in uſe once a year; thirty others are changed every week, and thirty-two are uſed alternately every day of a ſolar month; and the remaining thirty-one are for the kowtel. His majeſty fires every day; and after he has diſcharged a piece four times, it is ſent out and exchanged for another.

It is alſo a rule, that the clerks of the chace take an account of all the game that is ſhot by his majeſty, and with what particular piece; from whence it appears, that with the muſket called ſungram, which is the firſt in rank of the khaſeh-muſkets, and appropriated for the month Ferverdin *, there have been killed one thouſand nine hundred game of various kinds.

THE PAY OF THE BUNDOOKCHYAN.

His majeſty has fixed the pay of the merdahs after four rates, *viz.* firſt, 300 dams; ſecond, 280 dams; third, 270 dams; fourth, 260 dams; and the pay of the others at five rates, each of which are divided into higheſt, middle, and loweſt.

Firſt Rate.

	Dams.
Higheſt, —	250
Middle, —	240
Loweſt, —	230

* March.

Second

Second Rate.

	Dams.
Higheſt, —	220
Middle, —	210
Loweſt, —	200

Third Rate.

Higheſt, —	190
Middle, —	180
Loweſt, —	170

Fourth Rate.

Higheſt, —	160
Middle, —	150
Loweſt, —	140

Fifth Rate.

Higheſt, —	130
Middle, —	120
Loweſt, —	110

THE FEEL KHANEH, OR ELEPHANT-STABLES.

The natives of Hindoſtan hold this animal in ſuch eſtimation, that they conſider one of them as equivalent to five hundred horſes. The male elephant is of ſo generous a diſpoſition, that he never injures the female, although ſhe be the immediate cauſe of his captivity; neither will he fight with a male who is much younger than himſelf; and, from a ſenſe of gratitude, he never hurts his keeper; and out of reſpect for his rider he never blows duſt over his body when he is mounted, although at other times he

is

is continually amuſing himſelf with ſo doing. In the rutting ſeaſon an elephant was fighting with his match, when a young one coming in their way, he kindly ſet him aſide with his trunk, and then renewed the combat. If a male elephant breaks looſe in the rutting ſeaſon, no body dares go near him without being accompanied by a female one; and then he ſuffers himſelf to be bound without offering any reſiſtance. When the female dies, the male will neither eat nor drink for a conſiderable time. He can be taught various feats. He learns the modes which can only be underſtood by thoſe ſkilled in muſic, and moves his limbs in time thereto. He is alſo taught to ſhoot an arrow out of a bow, and to take up any thing that is thrown down and to give it to his keeper. They are fed with any kind of grain wrapt up in graſs; and, what is very aſtoniſhing, upon a ſignal being given him by his keeper, he will hide eatables in the corner of his mouth, and when they are alone together will take them out again and give them to the man. An elephant frequently with his trunk takes water out of his ſtomach and ſprinkles himſelf with it, and it is not in the leaſt offenſive; alſo, he will take out of his ſtomach graſs on the ſecond day, without its having undergone any change.

The price of an elephant is from one hundred to a lack of rupees. Thoſe of five thouſand and of ten thouſand rupees price, are not uncommon.

There are four kinds of elephants. Behder is that which has well proportioned limbs, an erect head, broad breaſt, large eyes, and a long tail, with two excreſcences in the forehead reſembling large pearls. Theſe excreſcences are called in the Hindovee language, guj manik; and many properties are aſcribed to them. Another kind, called mund, has a black ſkin and yellow eyes; is bold and ungovernable. That called murg has a whiter

ſkin,

ſkin, with moles; and its eyes are of a mixture of red, yellow, black, and white. That called mirh has a ſmall head, and is eaſily brought under command: its colour is a mixture of white and black, reſembling ſmoke; and from mixtures of the above kinds are formed others of different names and properties.

The rej tum, of whom a particular deſcription ſhall hereafter be given, is very common; and this kind is handſome, well-proportioned, and tractable, has not much inclination for the female, and is very long lived. The beyſh rej has a dreadful piercing eye, with a tremendous countenance, has a ravenous appetite, is vicious, and ſleeps a great deal.

Formerly it was thought unlucky to allow tame elephants to breed; but his majeſty has ſurmounted this ſcruple.

The female goes with young eighteen lunar months. The fœtus begins to have ſome form in the eleventh month; in the twelfth month the veins, bones, nails, and hair are diſcernible; in the thirteenth month its ſex may be diſcovered; and in the fifteenth month it has life. If the female increaſes in ſtrength whilſt breeding, it is a ſign that ſhe is big of a male; and, on the contrary, if ſhe is weak, it indicates her having a female. In general, an elephant has but one young at a birth, but ſometimes ſhe has two. The young one ſucks till it is five years old, after which time it feeds on vegetables. At this age it is called bal. At ten years it is called powt; at twenty, bek; and at thirty, kelbeh. It undergoes ſome change at every one of theſe periods, and arrives at maturity in ſixty years. It is a good ſign in an elephant to have eyes of yellow and white, mixed with black and red. The elephant has two white tuſks, an ell in length, and ſometimes longer.

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The tuſks are ſaid to be ſometimes red, and likewiſe four in number. An elephant ought to be eight cubits high and nine in length, and ſhould meaſure ten cubits or more round the back and belly; and white ſpecks on the forehead are very lucky.

The male elephant wants the female in different ſeaſons; ſome in winter, ſome in ſummer, and others in the rains; and at this time they commit many extravagancies, throwing down houſes and ſtone-walls, and pulling men from on horſeback with their trunks. The ſign of their being hot, is a filthy water, of a white or red colour, exuding from their temples, and which is of an inſufferable ſmell. Each of the temples of an elephant is ſaid to have twelve perforations: before this ſymptom the elephant is outrageous, and looks very handſome. The natural life of an elephant, like that of man, is one hundred and twenty years. The elephant has many general names, amongſt which are huſty, guj, feel, peel, and hawtee. An elephant by being properly trained may be made very valuable, ſo that many who buy an elephant for an hundred rupees, in a ſhort time make him worth ten thouſand.

Elephants are taken in the following places: in Agra, in the wilds of Begawan and Nerwar, as far as Berar; the ſubah of Allahabad, near Ruttenpoor, Nunderpoor, Sirgetcheh; the ſubah of Malwah, Hattendeyah, Achowd, Chundary, Suntwaſs, Bijehgur, Royſayn, Hoſhengabad, Gurh, Haryegurh, in the ſubah of Bahar on the borders of Rohtas, at Jahrkhend, and in the ſubahs of Bengal and Oriſſa, particularly at Satgong, there are great numbers. The beſt elephants are thoſe of Tipperah.

A herd of elephants is called in the Hindovee language ſehan; which word is alſo applied to a thouſand.

His majeſty has introduced many wiſe regulations into this department.

He firſt parcelled out the elephants, committed ſome to the care of daroghahs, and appropriated others to his own particular uſe. He arranged the elephants in ſeven claſſes: 1ſt, Muſt, which is an elephant that is arrived at perfection. 2d, Sheergeer, is an elephant uſed in war, and who has been rank once or twice, and is always ſo in ſome degree. 3d, Sadeh is one that is ſomewhat younger than the ſecond. 4th, Menjholeh is ſmaller than the one next preceding. 5th, Kerheh is a ſize ſmaller than the fourth. 6th, Benderkeeah is a little ſmaller than the fifth. 7th, Mukel is a young elephant that has never been rode; and each of theſe are ſubdivided into three kinds, excepting the ſeventh rate, which is ſubdivided into ten kinds; and a proper quantity of food is fixed for each, as is ſet forth in the following table of daily allowance.

Muſt.

	Md.	Sr.
Large, —	2	24
Middling,	2	19
Small, —	2	14

Sheergeer.

Large, —	2	9
Middling,	2	4
Small, —	1	39

Sadeh.

Large, —	1	34
Middling,	1	29
Small, —	1	4

Menjholeh.

Menjholeh.

	Md.	Sr.
Large, —	1	22
Middling,	1	20
Small, —	1	18

Kerheh.

Large, —	1	14
Middling,	1	9
Small, —	1	4

Benderkeeak.

Large, —	1	0
Middling,	0	36
Small, —	0	32

Mukel.

	Sr.
Firſt, —	26
Second, —	24
Third, —	22
Fourth, —	20
Fifth, —	18
Sixth, —	16
Seventh, —	14
Eighth, —	12
Ninth, —	10
Tenth, —	8

The female elephants are of four claſſes, large, middling, ſmall, and mukel; the firſt and ſecond of which are each ſubdivided into three kinds, and the mukel into nine kinds. Their daily allowance is as follows:

Large.

	Md.	Sr.
Firſt, —	1	22
Second,	1	18
Third,	1	14

Middling.

Firſt, —	1	10
Second,	1	6
Third,	1	2

Small.

Firſt, —	0	37
Second,	0	32
Third,	0	27
Fourth,	0	22

Mukel.

	Sr.
Firſt, —	22
Second, —	20
Third, —	18
Fourth, —	16
Fifth, —	14

Sixth,

		Sr.
Sixth,	—	12
Seventh,	—	10
Eighth,	—	8
Ninth,	—	6

ESTABLISHMENT OF SERVANTS FOR THE ELEPHANTS.

For a *muſt* there are allowed five men and a boy; thus, one mehawet, one bhuy, three mayhets, and a boy. The buſineſs of the mehawet is to ride upon the neck of the elephant, and to train him: his monthly wages is 200 dams. The bhuy ſits upon the rump of the elephant, and aſſiſts in battle, and in quickening the ſpeed of the elephant: his pay is 110 dams per menſem. The mayhet fetches fodder, and aſſiſts in capariſoning and undreſſing the elephant, &c.: on a journey he receives four dams, and at other times three dams and a half daily.

The ſheergeer has five men, *viz.* one mehawet, one bhuy, and three mayhets; the firſt has one hundred and eighty dams, the ſecond one hundred dams per menſem, and the others as before mentioned.

For the ſadeh are allowed four men and a boy; namely, a mehawet at 160 dams, a bhuy at 90 dams per month, and two mayhets and a boy at the eſtabliſhed rate.

The menjholeh has four ſervants, *viz.* a mehawet at 140 dams, a bhuy at eighty dams monthly, and two mayhets at the eſtabliſhed rate.

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The kerheh has three men and a boy; *viz.* a mehawet at 120 dams, a bhuy at ſeventy dams per month, and a mayhet and a boy at the eſtabliſhed rate.

The benderkeeah has a mehawet at 100 dams per month, and one mayhet at the eſtabliſhed rate.

The mukel has a mehawet at fifty dams per month, and a mayhet at the eſtabliſhed rate.

The following is the Eſtabliſhment of Servants for the Female Elephants.

For the largeſt ſize, four men; *viz.* a mehawet at 100 dams, a bhuy at ſixty dams per month, and two mayhets at the eſtabliſhed rate.

For the middle ſize, three men and a boy; *viz.* a mehawet at eighty, and a bhuy at fifty dams per month, and a mayhet and a boy at the eſtabliſhed rate. For the ſmaller ſize, a mehawet at ſixty dams per month, and a mayhet at the eſtabliſhed rate. For the mukel, a mehawet at fifty dams per month, and a mayhet at the eſtabliſhed rate.

At firſt his majeſty formed ten, twenty, or thirty elephants into a troop, which is called a hulkah; and the perſon to whoſe charge it is committed is called a foujdar; the foujdar's buſineſs is to teach the elephants to be bold, and not be frightened at the ſight of fire or at the noiſe of artillery; and he is anſwerable for their diſcipline in theſe reſpects.

Every munſubdar of 100 or more, has twenty-five or thirty elephants appointed for him; and the other foujdars, who are biſties or dehbaſhies, are

are under his command; and this goes on progreſſively from a dehbaſhy to an hezary; and the pay after the ſuddies are different, and many are of the rank of omrahs. A ſuddy has two marked horſes.

In the Rank of Biſties.

	Rs. per Month.
The firſt has —	30
The ſecond, —	25
The third, —	20

Of the Dehbaſhies.

The firſt has —	20
The ſecond —	16
The third, —	12

But the biſty and the dehbaſhy, who has one marked horſe, is reckoned amongſt the ahdyan. Each foujdar, who is appointed to twenty-five or thirty elephants, pays the wages of the mehawet and bhuy of the elephant which he uſes for his own riding: and he who has charge of ten or twenty elephants, pays the wages of one mehawet. Afterwards his majeſty, not ſatisfied with this method, gave a hulkah of elephants in charge to an emeer' and ordered him to ſuperintend it. The food is provided by aſſignments on government; and a clerk is appointed to keep the accounts of the receipts and expenditures of the department, and to ſee the royal regulations carried into execution.

THE HARNESS, HOUSINGS, &c. OF AN ELEPHANT.

Dehrneh, is an iron chain of ſixty long links, each of which weighs three ſeers. One end is fixed in the ground, and the other is faſtened to the left hind leg of the elephant. Sometimes theſe chains are made of gold and ſilver.

Andow, is a chain which is uſed to faſten the fore legs of the elephant.

Beyry, is a chain for faſtening both the hind legs.

Belend, is a chain that faſtens the legs ſo as to prevent the elephant from running; but at the ſame time allows him to walk. This is an invention of his majeſty.

Gedh beyry, reſembles the andow, and is uſed for unruly elephants.

Loweh lunger, is a long chain, one end of which is faſtened to the elephant's right fore leg, and the other end to a ſtrong ſtake. When the elephant is unruly they tie him to this ſtake till the chain twiſts round him. This was invented by his majeſty.

Cherkhy, is a hollow bamboo about half an ell long, tied round with ſinews, and filled with gun-powder. It is divided into two by an earthen partition, and a fuzee is put in each end; then the bamboo is wrapped up in paper, and ſet upon a croſs ſtick, which ſerves for a handle. Upon fire being put to both ends, it turns round, and makes a frightful noiſe. When an elephant is unruly they bring it before him. Formerly, in order

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to ſeparate two elephants that were fighting, they uſed to light a fire; which ſeldom had the deſired effect.

Enderhyary, which ſignifies darkneſs (it is alſo called owjealy, or light) is a piece of canvas an ell and a half wide, or more; and it is ſometimes made of brocade and velvet, &c. It is faſtened to the kellaweh, and when the elephant is refractory, is thrown over his face, ſo that he cannot ſee. Some have three bells.

The kellaweh, is compoſed of ſeveral ropes twiſted together, and is eight fingers broad, and an ell and a half in length. It is faſtened round the neck of the elephant: the elephant-driver reſts his feet in it. Sometimes it is made of ſilk or leather; and in it are ſometimes fixed iron ſpikes, which may be ſtuck into the elephant when unruly, to prevent his moving his head to throw off the driver.

Dulthy, is a thick rope five ells long, which is tied over the kellaweh to ſtrengthen it.

Kenar, is a ſharp iron ſpike, half an ell long, which is ſuſpended at the kellaweh, and is uſed to prick the bottom of the elephant's ear when he is unruly.

Dowr, is a thick rope, which comes from the tail, and is faſtened on the neck of the elephant. It ſerves for ornament, and is alſo of uſe to the bhuy to hold by when the elephant is unruly; and it likewiſe ſerves to hang other trappings to.

Gedyleh, is a cuſhion put upon the back of the elephant, to prevent the dulthy from galling, and is alſo ornamental.

Picheweh, is a rope that goes acroſs the elephant's buttocks: the bhuy reſts upon it, and when he handles his bow, ſets his feet thereon.

Chowraſſy, are a number of bells faſtened on broad-cloth, and tied on before and behind; they are ornamental, and a mark of grandeur.

Putgetcheh, are two chains that are faſtened under the elephant's belly, and hung with little bells. Alſo on each ſide of the kellaweh are hung three large bells.

Kataſs. Fifty more or leſs are faſtened to the teeth, forehead, and neck of the elephant: they are either white, black, or pied.

Teyeh. Five plates of iron, each one cubit long and four fingers broad, are joined together by rings and faſtened round the ears of the elephant by four chains, each an ell in length; and betwixt theſe another chain paſſes over the head and is faſtened in the kellaweh; and acroſs it are four iron ſpikes with kataſſes and iron knobs. There are other chains, with iron ſpikes and knobs, hung under the throat and over the breaſt, and others faſtened to the trunk; theſe are for ornament, and to frighten horſes.

Pakher, is a kind of ſteel armour that covers the body of the elephant; there are other pieces for the head and proboſcis.

Gej-jhemp, is a covering made of three folds; and is laid over the pakher.

Meghdember,

Meghdember, is an awning to ſhade the elephant, invented by his majeſty.

Kempeel, is a fillet of brocade, &c. from which are ſuſpended kataſſes.

Ankus, to which his majeſty has given the name of gejbah, is uſed for ſtopping and driving the elephant.

Gedd, is a pronged iron ſpike. The bhuy makes uſe of it when the elephant is refractory.

Bencery, are iron or braſs rings which are put upon the elephant's teeth, and ſerve to ſtrengthen them as well as for ornament.

Jegawet, is an inſtrument like the gedd, a cubit long, which the bhuy uſes to quicken the elephant's ſpeed.

The jhendeh, like the towgh, is hung round with kataſſes. It is tied on the loins of the elephant.

But it is impoſſible to deſcribe the various houſings and trappings of an elephant.

Every year, for each *muſt* and ſheergeer and ſadeh, are allowed ſeven pieces of gunnies at eight dams and a half per piece, four blankets at ten dams each, and eight ox-hides, at eight dams each. Theſe are made into a covering, the ſewing of which requires half a ſeer of twine. A menjhuleh and kerheh are allowed each four pieces of gunnies, three blankets, and ſeven ox-hides. For a benderkyah or a mukel, or a female elephant, three pieces of gunnies, two blankets, and four ox-hides. In proportion

to the allowance of every maund of grain, there are given to the hulkehdar ten ſeers of iron for chains, &c. The iron coſts two dams per ſeer. And there are allowed for each hide one ſeer of ſeſame-oil, a maund of which coſts ſixty dams. Moreover, five ſeers of cotton thread, which coſts eight dams per ſeer, are allowed for the kellaweh of the elephant, upon which the foujdar rides; and thoſe of the other elephants are made of leather, &c. Every year twelve dams are paid by the hulkahdar, in conſideration of his having the old articles.

THE KHASEH ELEPHANTS.

There are always ſet apart for his majeſty's riding 101 elephants. Their allowance of food is the ſame in quantity with thoſe of the feel khaneh, but differs in quality. Moſt of theſe have moreover five ſeers of ſugar, four ſeers of ghee, and half a maund of rice, with round and long pepper, &c. and ſome have a maund and a half of milk mixed up with their rice. In the ſugar-cane ſeaſon each elephant has daily 300 canes more or leſs for the ſpace of two months. His majeſty is the mehawet of the elephants that he rides; but each has three bhuys in the rutting ſeaſon, and two bhuys when cool. The monthly pay of each is from 120 to 400 dams, and they receive this pay immediately from his majeſty. And for each elephant four mayhets are alſo allowed. Three female elephants are appointed for every hulkah of the khaſeh elephants; which rule is not obſerved in the other hulkahs; and for ſome hulkahs of khaſeh elephants, even a greater number of females are allowed. The following are the ſervants appointed for the royal female elephants: for the firſt of the large claſs, two mayhets and a boy; for the ſecond and third of this claſs, one mayhet and a boy; and for the other claſſes of the female elephants, the ſame number of ſervants are here allowed as in the feel khaneh; only, that whereas in the

feel

feel khaneh one of the omrahs is appointed to ſuperintend a hulkah,—here an emeer is appointed for every ſingle elephant. Likewiſe for every ten khaſeh elephants, a ſkilful perſon is appointed, who is called a dehydar: the firſt of theſe has twelve rupees, the ſecond ten rupees, and the third eight rupees per month. Another officer, called Nekeeb, is alſo appointed to every ten elephants, whoſe buſineſs it is to report to his majeſty every day what elephants eat leſs than uſual, whether leſs food than what is allowed has been given them, or if they are afflicted with any diſorder. The nekeeb has one marked horſe, and receives his pay as an ahdy. Moreover, for every ten elephants one of the ſervants of the preſence is appointed to examine them once every week, and make his report.

THE KHASEY SEWARY, OR THE MANNER OF RIDING THE STATE-ELEPHANTS.

His majeſty rides every kind of khaſeh elephant, from the firſt to the laſt claſs, making them obedient to his command: and frequently in the rutting ſeaſon, he puts his feet upon the teeth of the elephant and mounts him, to the aſtoniſhment of thoſe who are uſed to theſe animals.

Magnificent amarees are put upon the backs of ſwift-paced elephants, and which ſerve for places of repoſe on journies. An elephant ſo capariſoned is always ready at the palace.

Whenever his majeſty mounts, a month's wages are given as a donation to the bhuys. And when he has rode ten elephants, the following donations are alſo beſtowed, *viz.* to the weekly ſuperviſor 100 rupees, to the dehdar thirty-one rupees, to the nekeeb fifteen rupees, to the muſhreff ſeven.

ſeven rupees and a half. Moreover, the rewards occaſionally given to thoſe who are particularly attentive to the duties of their reſpective offices, are innumerable.

Every elephant has his match appointed for fighting: ſome are always ready at the palace, and engage when the order is given. When the battle is over, if the combatants were khaſeh elephants, the bhuys of the conqueror receive a reward of 250 dams; but if they were elephants of the feel khaneh, the bhuys of the conqueror receive only two hundred dams.

The dehydar of the khaſeh elephants takes from the monthly pay of every bhuy one dam, the muſhreff half a dam, and the nekeeb a quarter of a dam out of every rupee.

In the feel khaneh, out of every rupee one dam is taken by the ſuddywal, the dehbaſhy, and the biſty; and by the muſhreff and nekeeb as in the khaſeh department.

OF FINES.

As in the other departments, ſo likewiſe in this there are certain eſtabliſhed fines.

Whenever a male or female khaſeh elephant dies, three months pay is exacted from the bhuys.

If any part of the harneſs is loſt, the bhuys and mayhet forfeit ten or fifteen rupees.

If

If a jul is loſt, they pay its full price.

If a female elephant dies through want of care, the bhuys pay its price.

If an elephant-keeper gives an elephant any drug to make him vicious, and he dies in conſequence thereof, he is ſubject to capital puniſhment, or to have an hand cut off, and to be ſold for a ſlave. And if it was a khaſeh elephant, the bhuys alſo ſhall forfeit three months pay, and be for one year out of ſervice.

Alſo a ſkilful perſon is appointed to examine every month into the ſtate of the khaſeh elephants; and if he finds any one out of fleſh, the omrahs are fined, and the wages of the bhuys are reduced in proportion to their demerits.

In the feel khaneh an examination is made every four months by an ahdy, who makes his report to his majeſty.

If an elephant dies, three months wages are taken from the bhuys and the mehawet.

If an elephant breaks a tuſk and has the diſorder called kaly, the darogha pays two-thirds, and the foujdar one-third of the eighth of the price of the elephant. The kaly is a part of the tuſk, which upon being wounded ſuppurates, and becomes hollow and uſeleſs. If a tooth is broken without occaſioning the kaly, the fine is a ſixteenth part of the price of the elephant; two-thirds from the darogha, and one-third from the foujdar. Now, only an hundredth part of the price of the elephant is fixed for the fine for the feel khaneh; but whenever this neglect happens towards one of the khaſeh

khaſeh elephants, ſuch puniſhment is inflicted as his majeſty may pleaſe to direct.

THE HORSE STABLES.

His majeſty being very fond of horſes, merchants bring them from the two Iraks, Room, Turkeſtan, Badakſhan, Shirvan, Kherghez, Tibbet, and Caſhmeer; and droves are continually arriving from Turan and Iran, ſo that at this day there are in his majeſty's ſtables twelve thouſand horſes. And in like manner, as they are continually coming in, ſo equal numbers are daily going out of the ſtables in preſents and for other purpoſes.

Skilful perſons are appointed to look after the broods; and in a ſhort time the horſes of Hindoſtan will excel thoſe of Arabia. There are fine horſes bred in every part of the empire, but thoſe of Ketch excel, being equal to the Arabs. It is ſaid, a long time ago an Arabian merchant was ſhipwrecked on the coaſt of Ketch, and that he had ſeven choice horſes, which are reported to have been the progenitors of the horſes of that place. In Penjab are bred horſes reſembling irakies, eſpecially in that part which lies between the rivers Sind and Behet, which is alſo called Sebahy.

The following places likewiſe produce good horſes; Putty Hibetpoor, Bejwareh, Tehareh, Agra, Mewat, and the ſubah of Ajmeer: and in the northern mountains of Hindoſtan are a hardy breed of ſmall horſes called gowt: and on the confines of Bengal, near the province of Kotch, is a horſe betwixt a tourky and a gowt, called tanghian, which is very hardy.

His majeſty, from his regard for this animal, which is on many accounts ſo valuable to a monarch, has made ſeveral regulations reſpecting it.

Firſt,

Firſt, He has directed that a place be ſet apart for the horſe-merchants, where they may be at eaſe, and free from moleſtation, at the ſame time that the crafty may be deprived of an opportunity of diſpoſing of their cattle to private people. But thoſe who are known to be upright in their dealings, may keep their horſes where they pleaſe, and bring them at an appointed time.

Second, He nominated a perſon to the office of aumeen caravanſa, to keep the merchants in order.

Third, He appointed a tepukchy, to keep an account of the horſes that come and thoſe that have been examined.

Fourth, He appointed ſkilful and truſty perſons to ſettle the price of the cattle. His majeſty, from his exceſs of goodneſs, in order to ſatisfy the fulleſt expectations of the horſe-dealers, generally gives twenty rupees or more above the price that is at firſt fixed.

OF THE RANKS OF HORSES.

Theſe are two; khaſeh, and thoſe that are not khaſeh.

The following are khaſeh, *viz.* ſix ſtables, each containing forty choice Arabian and Perſian horſes; the ſtables belonging to the three ſhahzadehs; the ſtables of tourky horſes for the road; and the ſtables of horſes bred in the royal ſtuds; and each ſtable has a particular name: but, excepting the firſt ſix ſtables, none ever conſiſt of more than thirty horſes. His majeſty rides upon all the horſes in the ſix ſtables, and upon ſome of the others occaſionally.

The ſhahzadeh's ſtables and thoſe of the Hindoſtany breed are of three kinds, viz. of thirty, or of twenty, or of ten horſes. A horſe whoſe value does not exceed ten mohurs, is put in the ſtable of ten. Thoſe worth from ten to twenty, ſtand in the ſtable of twenty, and ſo on; and omrahs and other munſubdars, and great ahdyan are appointed to ſuperintend them. Government finds corn for all the horſes, excepting for the horſe which the itakdar of every ſtable is allowed for his own riding, and which he maintains in corn, graſs, &c. at his own expence.

DAILY ALLOWANCE OF FOOD FOR HORSES.

Every khaſeh horſe was allowed daily eight ſeers of grain, when the ſeer weighed twenty-eight dams; and now that the ſeer is fixed at thirty dams, the allowance is, in the winter ſeven ſeers and a half of mowt or maſh boiled; and in the ſummer, ſeven ſeers and a half of nakhud. Out of the above ſeven ſeers and a half, two ſeers are ground into flour. In the winter, before the horſe has his flour, they give him a ſeer and a half of ſugar, and half a ſeer of ghee. Two dams *per diem* are allowed for graſs, excepting in the ſeaſon of khaweed*, when they have no graſs; and then, inſtead of ſugar, they have molaſſes without the ghee. During the three firſt days of their eating khaweed, they are not allowed any grain; afterwards, they have ſix ſeers of grain, and two ſeers of molaſſes daily. In the iraky and tourky ſtables ſeven ſeers and a half of boiled grain are given during the cool months: one dam is allowed for boiling a maund of grain, and once every week each horſe is allowed a quarter of a ſeer of ſalt. At the times that ghee and khaweed are allowed, every horſe worth thirty-one mohurs and upwards, has one ſeer of ſugar. A horſe from twenty-nine down to twenty-

* Green wheat.

one

one mohurs, has half a ſeer; and the inferior horſes have none: and before eating the khaweed, every horſe worth more than twenty mohurs is allowed a maund and ten ſeers of ghee. To each horſe from eleven to twenty mohurs, they give twenty ſeers of ghee, and thoſe of leſs value have neither ghee, nor molaſſes, nor khaweed; but every horſe of this laſt claſs is allowed the fifth of a dam weight of ſalt. The allowance for graſs for each of the iraky and tourky horſes is, for thoſe at court four dams, and for thoſe employed in the pergunnahs, one dam and a half *per diem*. In the winter, inſtead of graſs, is given a biegah of khaweed, the price of which at court is valued at 240 dams, and in the country at two hundred dams; alſo, every horſe, during the time he is eating the khaweed, has an extra allowance of two maunds of molaſſes, and an equal quantity is leſſened in the grain. The officers of the houſehold draw out an eſtimate of theſe expences, and obtain proper aſſignments for the payment of them. Whenever a horſe is ſick, every neceſſary expence is paid by government, upon the teſtimony of the horſe-doctor.

Every ſtallion to a ſtud of mares is allowed the ſame food as a horſe of the ſtable.

The gowt horſes have each five ſeers and a half of grain, and the uſual quantity of ſalt, and are allowed for graſs a dam and a half at court, or one dam and three cheetels in the pergunnahs; but they have neither ghee, nor molaſſes, nor khaweed.

The kerak horſes (tanghians) have each four ſeers and a half of grain, and ſalt as uſual, with one dam for graſs at court, or three quarters of a dam in the pergunnahs.

The brood mares have each two ſeers and three quarters of grain, but no allowance for ſalt, graſs, or wood.

A foal is permitted to ſuck its dam for the three firſt months; after which, for the next nine months, it is allowed the milk of two cows; and for ſix months after two ſeers and three quarters of grain daily: and every ſix months from this period, they increaſe a ſeer till it be three years old, when it is reckoned a full grown horſe.

THE HORSE-FURNITURE.

It would be tedious to mention all the royal horſe-furniture ornamented with jewels, and the coverings of ſilk, &c.

Beſides thoſe, there are allowed yearly one hundred and ninety-ſeven dams and a half, &c. *viz.*

For an artek, which is of quilted linen, forty-eight dams; for a yalpoſh (a covering for the mane) thirty-two dams; for a woollen-rubber two dams; for a horſe-cloth, the outſide of hair-cloth and the lining woollen ſtuff, forty-two dams; for planks and heel-ropes forty dams; for girths eight dams; for a mugeſſran (a cow-tail to drive away the flies) three dams; for a kizeh, ropes, &c. fourteen dams; for a curry-comb one dam and a half; for grain-bags ſix dams; for baſkets for ſerving the horſe with grain, one dam.

A new woollen-rubber is allowed every ſix months. Half the original price of the artek is taken by government upon the delivery of a new one; and for an old yalpoſh a ſixth part of its coſt is taken, and the remainder paid

paid to buy a new one. All the other articles are renewed every year, and fifteen dams two cheetels and a half are taken for the old ones.

In the other ſtables, as far as twenty-one mohurs, there are allowed one hundred and ninety-ſix dams and a half annually, in the manner before particularized; and in exchange for the old articles twenty-five dams and a half are taken by the ſtate.

In the ſtables, from twenty to eleven mohurs are allowed one hundred and fifty-five dams and a quarter, *viz.*

	Dams.
Artek, —	39¾
Yalpoſh, —	27¼
Saddle-cloth, —	30
Girths, —	6
Bridle, &c. —	10
Heel-ropes, &c. —	32
Chowry, —	2
Rubber, —	1½
Curry-comb, —	1¼
Baſkets, —	1
Bags, —	4½
	155¼

And in exchange for the old ones the ſtate takes twenty dams.

For

For the ſtables of ten mohurs, and for the tanghians and gowts, are allowed one hundred and twenty-eight dams and a quarter, *viz.*

	Dams.
Artek, —	37
Yalpoſh, —	24½
Saddle-cloth, —	24
Heel-ropes, &c. —	20
Bridles, &c —	8
Girths, —	5
Chowry, —	1½
Rubber, —	1½
Curry-comb, —	1¼
Baſkets, —	1
Bags, —	4½
	128¼

At the expiration of the year they take twenty dams for the old articles, and pay the remainder to buy new.

Kerah aheny is a veſſel for boiling grain for ten horſes. It is made of one maund of iron, the price of which is 140 dams, including the workmanſhip.

Setelmiſſy. Ten horſes of the ſtables of forty, drink out of one of them; but only one is allowed for each of the other ſtables. It coſts 140 dams.

Halter.

Halter. In the ſtables of forty there are three halters; in the ſtables of thirty two halters; and in the other ſtables one for each. Each halter weighs half a maund, the hemp of which coſts one hundred and forty dams, and the expence of twiſting is ſixteen dams. Every halter is faſtened with two iron pins weighing five ſeers, and coſting fifteen dams each.

Teber tehmak, weighing five ſeers; in every ſtable there is one to drive the iron pins.

All the broken copper and iron utenſils in the khaſeh-ſtables, if repairable, are repaired by the daroghas; and when they are paſt that ſtate their value is eſtimated, and an aſſignment given for the remainder to purchaſe new. In the other ſtables, every year half the value is taken for the old ones, and the remainder is paid for new.

Horſe-ſhoes. Horſes are ſhod twice a year. Formerly eight dams were given for a ſet of ſhoes, but now ten dams are allowed.

Kundelan. One is allowed for every ten horſes. The price of it is eight rupees and twelve annas.

OF THE SERVANTS EMPLOYED IN THE STABLES.

The atbeygy takes care of all the horſes, and orders how they ſhall be managed. This office is always held by a munſubdar of high rank: at preſent it is filled by the khan khanan.

Darogha. There is one belonging to each ſtable; he is appointed out of the munſubdars of five thouſand and the great ahdyan.

The

The muſhreff keeps an account of the number of horſes preſent, and of what are received into and ſent out of the ſtable; it is likewiſe his duty to ſee that ſuch royal regulations as regard this department are carried into execution. He is alſo one of the omrahs.

Dedahwaran. Previous to the horſes being brought to his majeſty, ſome perſons aſcertain their qualities, and ſettle their rank; an account of which is taken in writing by the muſhreff. This office is performed by munſubdars and ahdyan.

The akhſhechy looks after the horſe-furniture, and has the horſes ſaddled. Many of theſe receive their pay amongſt the ahdyan.

The chabukſewar rides and breaks in the horſes, and tries their ſpeed, which the muſhreff takes an account of. He receives his pay as an ahdy.

The hada are a number of rajpoots who teach the horſes various tricks; and they are ranked amongſt the ahdyan.

The mirdaheh. The moſt experienced amongſt the ſyces is placed at the head of ten, and has this name given him: he receives his pay amongſt the ahdyan. In the khaſeh ſtables his monthly pay is 170 dams; in the ſtables of the khanehzad, 160 dams; and in the other ſtables of thirty, 140 dams; in the ſtables of twenty, 100 dams; and in the ſtables of ten horſes, thirty dams; and this laſt merdaheh looks after two horſes.

The beitar (horſe-doctor) receives his pay as an ahdy.

The

The nekeeb is an officer who reports to the darogha and muſhreff the condition of every ſtable; and it is his office to have the cattle in readineſs. The two head nekeebs are ahdyans, and they have thirty people under them, who receive from 100 to 120 dams each *per menſem*.

The ſyce (groom) one for every two horſes; but they are paid differently, *viz.*

	Dams per Month.
In the ſtables of forty horſes, —	180
The elder princes ſtables, —	138
The other young princes ſtables, and tourky horſes, — —	136
Khanehzad, — —	126
In the other ſtables of thirty horſes,	160
In thoſe of twenty, —	130
In thoſe of ten, — —	100

JALUDAR AND PYKES.

Their monthly pay is from 120 to 1200 dams. Some of them will run from fifty to 100 coſs in the courſe of a day.

The nalbend (the farriers) are ahdyan and peyadehs. Their monthly pay is 160 dams.

The zeendars are alſo ahdyan and foot-ſoldiers, and they receive the eſtabliſhed pay.

In the ſtables of forty horſes one ſaddle is allowed for two horſes, in the following manner: For the firſt and twenty-firſt, for the ſecond and twenty-

ſecond, for the third and twenty-third, and ſo on to the laſt; and if the firſt horſe is ſent out of the ſtable, what was the ſecond horſe becomes the firſt, and the ſecond ſaddle becomes the third.

Water-carriers. Three are allowed in the ſtables of forty; the ſtables of thirty have two; and the other ſtables one each. The monthly pay of each is 100 dams.

Feraſh. There is one in every khaſeh ſtable, who receives 103 dams monthly.

A ſependſowz is only allowed in the ſtables of forty horſes. His monthly pay is 100 dams.

Sweepers. Two are allowed for a ſtable of forty horſes, and one for a ſtable of thirty or of twenty horſes. The monthly pay of each ſweeper is ſixty-five dams.

During a march, if the daroghas of the ſtable have a fixed allowance for peons, they entertain ſome people to lead the horſes. In the ſtables of thirty horſes fifteen men are allowed, and ſo on; but thoſe who have not any fixed allowance have men appointed occaſionally by government, and each receives two dams *per diem*.

OF THE BARGEER.

Many are fit for the cavalry ſervice who are not in circumſtances to keep a horſe. For theſe there are ſome ſeparate ſtables, with particular daroghas and muſhreffs. Whenever there is a neceſſity, they furniſh ſuch an one with a horſe,

a horſe, upon a written order from the tepukchy; and a man ſo mounted is called a bargeer ſewar.

REGULATIONS FOR THE DAGH, OR MARK.

Formerly they uſed to mark the horſes with the word nuzer (ſight). Every horſe that was received by government had this mark burnt on the right ſide; and thoſe that were rejected were marked on the left ſide. Now the horſes of every ſtable are marked with their price in numerals. Thus, a horſe of ten mohurs price is marked with the figures ten; thoſe of twenty mohurs have the figures twenty, and ſo on.

Regulations for keeping up the full Complement of Horſes in the Royal Stables.

Formerly, whenever there were expended either ten horſes from the ſtables of forty, or from the ſtables of the horſes bred in the royal ſtuds; or there were wanting five tourky horſes, they were replaced in the following manner: The deficiency in the ſtables of forty was made up from choſen horſes out of the young princes ſtables; and the ſtables of the kanehzad * were completed from the inferior ſtables: if there were wanting fifteen horſes in the eldeſt ſhahzadeh's ſtables, they were replaced out of the ſtables of his brothers: when twenty horſes were wanting to complete the ſtables of the ſecond ſhahzadeh, they were taken from the ſtables of his younger brother, and from other inferior ſtables: and when twenty-five horſes were wanting in the ſtables of the youngeſt ſhahzadeh, they choſe them out of the inferior ſtables.

* The horſes bred in the royal ſtuds.

In the thirty-ſeventh year of his majeſty's reign, it was ordered that, for the future there ſhould be added to the number one every year; and thus in the thirty-eighth year, they did not begin to make up the deficiency in the khaſeh ſtables till there were wanting eleven horſes therein; and the other ſtables are now completed as his majeſty may ſee fit.

REGULATIONS FOR FINES.

Formerly, when a khaſeh horſe died, they uſed to exact from the darogha one rupee, and from the mirdah ten dams, upon every mohur that the horſe was worth; and the ſyces paid a fourth part of a month's wages. If a horſe was ſtolen or blemiſhed, the ſervants paid whatever was commanded: and, in the other ſtables, they exacted for a ſingle horſe that died, one rupee upon every mohur; for two horſes, two rupees every mohur, in the proportions above mentioned. But now, for one, two, or three horſes that die, are taken one rupee upon every mohur; for four horſes, two rupees upon every mohur; and if five horſes die, the ſervants pay three rupees per mohur; and ſo on in proportion.

If a horſe's mouth is ſpoilt, the merdah is fined ten dams upon every mohur; and he taxes the ſyces.

REGULATIONS FOR THE HORSES IN WAITING.

There are always kept in waiting two horſes of the ſtable of forty; of the ſtables of the three ſhahzadehs, and the khanehzad, three each; together with two road-horſes. Theſe are formed into four diviſions, and each diviſion is called a miſſal.

1ſt Miſſal.

1ſt Miſſal. One horſe from the ſtable of the eldeſt ſhahzadeh; one from the ſtable of the ſecond ſhahzadeh, and one from the ſtable of khaſeh tourkies

2d Miſſal. One from the ſtable of the youngeſt ſhahzadeh; one from the ſtable of the khanehzad; one from the ſtable of forty; and one from khaſeh tourky.

3d Miſſal. From the ſtables of the three ſhahzadehs one each; and one from the khanehzad.

4th Miſſal. From the ſtables of the three ſhahzadehs one each; and one of ten mohurs.

His majeſty never uſed to ride any horſes of the fourth miſſal till Sultan Morad went to his government, when the horſes of forty mohurs were alſo brought for his majeſty's riding.

REGULATIONS FOR DONATIONS.

Whenever his majeſty mounts a horſe belonging to one of the firſt ſix khaſeh ſtables, he gives a fixed donation. For ſome time it was a rule, that whenever he mounted, a rupee ſhould be given, *viz.* one dam to the atbegy; two dams to the jelowdar; and thirty-ſeven dams amongſt the ſyces, muſhreff, nekeeb, akhſbegy, and zeendar. Whenever he mounted a horſe belonging to the ſtables of the eldeſt ſhahzadeh, thirty dams were given; twenty dams when he rode one belonging to the ſecond ſhahzadeh; and ten dams for one belonging to the youngeſt ſhahzadeh, or a khanehzad horſe. Now, the following are the donations: For a horſe of the ſtable

of

of forty, one rupee; for a horſe belonging to the eldeſt ſhahzadeh, twenty dams; for a horſe belonging to the youngeſt ſhahzadeh, ten dams; for a tourky horſe, five dams; for a khanehzad horſe, four dams; and for a horſe of the other ſtables, two dams.

REGULATIONS FOR THE JELWANEH.

Whenever a horſe is given to any one, he is rated ten or twenty mohurs above his value; and out of every ſuch mohur, ten dams are divided amongſt the ſervants, in the following proportions:

	D.	C.
The Atbegy, — —	5	0
The Jelubegy, — —	2	12½
The Muſhreff, — —	1	6¼
The Nekeebs, — —	0	10
The Syces, — —	0	6¼
Teſſaldar, Zeendar, and Akhſhechy,	0	15
	10	0

In this country, horſes commonly live to the age of thirty years; and their price is from 500 mohurs to two rupees.

THE SHUTER KHANEH, OR CAMEL-STABLE.

From the encouragement given by his majeſty, there are now bred in Hindoſtan camels that excel thoſe of Turan and Iran.

A number

A number of theſe animals are ſelected, and always kept ready to fight for diverſion. The head khaſeh camel, named Shah Puſſend (the king's choice) and who is a native of Hindoſtan, has, for the ſpace of twelve years, conquered all his antagoniſts. Camels are bred in the following places: Ajmeer, Judehpoor, Nagore, Beyganur, Jalmeer, Hetenda, and Tahneſir; and, in the ſubah of Gujerat, near the province of Ketch, are great numbers, and very fine. But in Sind is the greateſt abundance; inſomuch that many an inhabitant of thoſe parts is maſter of 10,000 camels and upwards. The ſwifteſt camels are thoſe of Ajmeer; the beſt for burden are bred in Tatah.

Arwaneh is the name of a ſpecies of female camel. In every country camels couple in winter. If the male has two humps, and which kind of camel is called biyeer, the young that it begets, if male, is commonly called ner; and if female, mayeh: but his majeſty has given to the male of thoſe the name of boghdy, and to the female that of jemazeh. The boghdy is the beſt for carrying burdens and for fighting; and the jemazeh excels in ſwiftneſs. There is alſo a kind of Indian camel, called look, which, as well as the arwaneh aforementioned, is almoſt as ſwift as the jemazeh. If a biyeer couples with a jemazeh, their young, if a male, is called ghoord; and if female, mayeh ghoord. If a jemazeh couples with a boghdy, or a look, the young, whether male or female, is named after its ſire. But if a boghdy or a look couples with an arwaneh, the young male is named after its ſire, and the young female after its dam.

When camels are loaded and travel, they are formed into ketars (or rows) each conſiſting of five camels; and each ketar has a different name, *viz.* the firſt ketar is called peting; the ſecond, peſhwereh; the third, meyaneh ketar; the fourth, dumdeſt; and the fifth, dumdar.

THE

THE DAILY ALLOWANCE OF FOOD FOR CAMELS.

The boghdy is fit for ſervice when he is two years and a half; and the jemazeh as ſoon as ſhe is three years old. At this period they are each allowed two ſeers of grain daily.

From three and a half to four years,		5 ſeers
After four years to ſeven,	—	9
And thoſe of eight years,	—	10

which allowance is continued.

The daily allowance for the ghoord, the mayeh ghoord, and the look, is the ſame as the two firſt mentioned, till they are four years old; after which,

Till they are ſeven years old, they have		7 ſeers
At eight years old,	—	$7\frac{1}{2}$

at which allowance they remain ever after.

The above was fixed at the time that the ſeer was of twenty-eight dams weight; but now that it is thirty dams, they deduct the difference. When the camels are in waiting during the eight dry months, graſs is found by government; but, in the four rainy months, and during a journey, the camel-drivers carry them to graze.

A camel that is on duty with the guard, within the city, has two dams every day for graſs; and if it is ſo employed without the city, the allowance is only a dam and a half.

FURNITURE

FURNITURE FOR THE KHASEH CAMELS.

For the khaſeh camels are allowed the following articles: Dum afsar, mehar kathy (ſomewhat reſembling a horſe-ſaddle, but rather longer) kuchy, ketarchy, ſerenjy, tung, ſirtung, ſheebbund, jilajil, gurdenbund, ſirchader (or ſaddle-cloth) made of broad cloth, or of coloured linen, or wax-cloth. The value of ſuch of the above articles as are inlaid with precious ſtones and adorned with ſilken ſtuffs, is beyond deſcription.

Five ketars of camels, properly capariſoned, are kept ready for riding, together with two ketars for carrying mehafchs. The mehafch is a wooden chamber upon two poles, by which it is ſuſpended between two camels.

In every ten ketars of camels, three ketars have coloured furniture, and the reſt plain. For the rungeen (or coloured furniture) are allowed, for a boghdy, 235 dams and three quarters, *viz.*

Afsar worked with ſhells, — —	30½ dams
Braſs ring, — — —	1½
Iron chain, — — —	4½
Kathy, — — —	5
Puſhtpozy, — — —	8
Dum afsar, — — —	1½
Tegeltu, (in which are five ſeers of wool)	8
Saddle-cloth, — — —	67
Jehaz and ſaddle, — — —	40
Carried forward	166

	Brought forward	166 dams
Tung, ſheebbund, and guloobund,	—	24
Takeh (called alſo Kherwer) a rope for tying on burdens,	—	$30\frac{3}{4}$
Balapoaſh, — —	—	15
		$235\frac{3}{4}$

A jemazeh who has coloured furniture is allowed two additional articles, *viz.* a gurdenbund at two dams, and a breaſt-belt at ſixteen dams.

The ſadeh, or thoſe with plain furniture, are allowed, for a boghdy or a jemazeh, 168 dams and a half, *viz.*

Afsar worked with ſhells,	—	10 dams
Dum afsar, — — —		$0\frac{1}{2}$
Jehaz, — — —		$16\frac{1}{2}$
Saddle-cloth, — —		$52\frac{1}{2}$
Tung, ſheebbund, and guloobund,		24
Takeh tenab, — —		37
Balapoaſh, — — —		28
		$168\frac{1}{2}$

For a look, in the ſadeh diviſion, are allowed 143 dams, *viz.* afsar, jehaz, and takeh, the ſame as already mentioned; the ſaddle-cloth, thirty-ſix dams and a half; tung, ſheebbund, and guloobund, fourteen dams and a half. The rungeen and ſadeh, excepting the braſs ring and iron chains, have their furniture renewed only once in three years; in conſideration

of

of the old rungeen furniture of every ketar, ſixteen dams, and from a ketar of ſadeh, fourteen dams are taken by government. At the end of every three years they draw out an account of the ſum allowed for furniture, from the amount of which is deducted a fourth part; and then, after taking one tenth from the remainder, an aſſignment is given for the reſt.

The alefy, or camels uſed in carrying fodder and burdens, have new furniture every year. For a look and a khanehzad are allowed fifty-two dams and a half, *viz.*

Afsar,	—	—	5 dams
Saddle-cloth,		—	33
Sirdowr,	—	—	$0\frac{1}{2}$
Tung and ſheebbund,		—	14
			$52\frac{1}{2}$

Every year an account is made out, when a fourth part is deducted, and an aſſignment given for the remainder.

Gunney-bags, for giving the camels their grain, one for every ketar. Formerly there were allowed for a ketar of boghdys and jemazehs thirty dams and three quarters; and for a ketar of looks, twenty-four dams and a half; but it being repreſented to his majeſty that the camel-keepers were loſers by providing at this fixed rate, it was ordered, in the fortieth year of the reign, that the current price ſhould in future be allowed.

It is a cuſtom, that on every new year's day, the ſarban baſhyan receive a donation upon trimming the camels, anointing them with oil, and receiving the alefy-furniture, &c.

RULES FOR ANOINTING THE CAMELS.

For every boghdy and jemazeh, are allowed annually three ſeers and three quarters of ſeſame-oil, three quarters of a ſeer of ſulphur, and ſix ſeers and a half of butter-milk. Each of the other kind of camels has the ſame as thoſe abovementioned, excepting that of ſulphur it has only twelve chattaks. Three ſeers of the oil are uſed in anointing the camel, and the remainder is injected up the noſtrils. Formerly this allowance was quarterly, but now is given once a year only.

THE RANKS OF THE CAMELS, AND THEIR SERVANTS.

His majeſty has formed them into ketars, or rows, each of which is committed to the care of a ſarban.

The ketars are of three kinds. Firſt, Five ketars are given in charge to a perſon called biſtopunjee, or a ſuperintendant of twenty-five camels: Second, Ten ketars, together with nine ſarbans, are put under a perſon who is ſtiled pinjahee, or a ſuperintendant of fifty: Third, One hundred ketars, with their ſarbans, are under the orders of a punjſuddy, or a ſuperintendant of 500. Out of theſe 100 ketars, ten are under the particular care of the punjſuddy. Government finds ſarbans for only nine of theſe ketars; the others being provided by the punjſuddy himſelf. The ſarbans of fifty, and thoſe of twenty-five, are included in the number of the five hundred, and receive their pay accordingly.

The

The Monthly Pay of the Servants.

Rate.		Dams.
1	—	400
2	—	340
3	—	280
4	—	[220

The ſuperintendant of twenty-five camels receives monthly 720 dams, and has alſo one marked Jyaboo horſe. The ſuperintendant of fifty has a marked horſe, and receives monthly 960 dams. At preſent ſeveral of the punjſuddies are dignified with the rank of youzbaſhy.

Out of every ketar, one camel is appropriated for the tranſportation of the camp-equipage: there is a tepeeckchy for this department:

Every punjſuddy is under the orders of an emeer.

A number of foot-ſoldiers are appointed to this department, to report, from time to time, the ſtate thereof, in order that there may be no neglect; and every ſix months the condition of the camels is ſcrutinized.

From the time that a camel is fit for ſervice, and has paſſed muſter, if it is miſſing, the ſarban, the pinjahee, and the punjſuddy, are fined in its full price. Or if a camel becomes blind or lame, they are fined he fourth of its price.

Reybary is the name given to a tribe of Hindoos who are ſkilled in the management of camels; they teach the Hindoo look to travel at a great

great rate. Although, for the ſpeedy conveyance of intelligence, poſt-men are ſtationed at every five coſe, from one extremity of the empire to the other, yet a great number of theſe camel-riders are continually in waiting at the palace, for the purpoſe of carrying orders or meſſages the inſtant they are ready to be diſpatched, to the moſt diſtant extent of the monarch's vaſt realm.

Each reybary has the following number of camels committed to his care for breeding, *viz.* fifty arwanehs, one biyeer, and two looks. The biyeer and the look have the ſame allowance of grain as before mentioned, but nothing for graſs. The fifty arwanehs have neither allowance for grain nor graſs.

The following Articles are allowed annually.

	Oil.		Sulphur.		Butter-milk.	
	Sr.	Ch.	Sr.	Ch.	Sr.	Ch.
A biyeer, a boghdy, or jemazeh,	4	0	3	4	6	8
A look, an arwaneh, aghoord, or a mayeh-ghoord,	3	10	6	10	6	8
A bootah, or a dumbaleh, which are two kinds of camels, who carry light burdens,	2	2	6	8	4	4

and in the herds of camels, to each that is full grown is given every week, half a ſeer of ſaltpetre and common ſalt; and to a bootah, a quarter of a ſeer.

The

The monthly pay of a gulahban, or keeper of an herd of camels, is 200 dams; and he is, moreover, allowed for grazing fifty camels, ſix men at two dams each *per diem.* A gulahban of fifty camels is obliged to preſent his majeſty three arwanehs every year; and on failure, their price is deducted from his ſalary.

Formerly the ſtate uſed to exact a fourth part of the wool ſheared from every boghdy and jemazeh, and which, upon an average, uſed to amount to four ſeers per head. This cuſtom his majeſty has aboliſhed; and in lieu thereof, obliges the ſarban to furniſh the dumafsar and ſome other trifling articles.

The Prices of Camels.

A boghdy, from 4 to 12 mohurs
A jemazeh, from 3 to 10 ditto
A biyeer, from 4 to 7 ditto
A mayeh biyeer, from 3 to 5 ditto
A ghoord, from 3 to 8 ditto
A mayeh ghoord, or a look, from 3 to 7 ditto
A lookdokleh, from 8 to 9 ditto
An Hindoſtany or a Belootche look, from 3 to 8 ditto
An arwaneh, from 2 to 4 ditto

His majeſty has fixed the burdens to be carried by each as follows:

Boghdy, beſt kind,	—	—	10 maunds
Ditto, middling,	—	—	8
Jemazeh and look, beſt kind,	—		8
Ditto, middling,	—	—	6

In

In this country camels do not live above twenty-four years.

THE GAW KHANEH, OR OX-STABLES.

Throughout Hindoſtan the ox is eſteemed lucky, and held in great veneration. Every part of the empire produces good oxen; but thoſe of Gujerat are eſteemed the beſt. Theſe will travel thirty-ſix miles in twenty-four hours; and they are ſwifter than the generality of horſes. Sometimes a pair of them are ſold for 100 mohurs; but they are very common for ten and twenty mohurs. There is alſo abundance of fine oxen in Bengal and the Deccan, that will kneel down to be loaded. Many cows at Dehly give daily twenty quarts of milk each; and are ſeldom ſold for more than ten rupees. His majeſty has a pair of bullocks which coſt him 500 rupees. In the neighbourhood of Tibbet and Caſhmeer are the kataſs, which are of a very extraordinary appearance. This animal ſeldom lives above twenty-five years

His majeſty divided the oxen into troops, and committed each to the charge of a keeper.

One hundred of the choiceſt oxen are made khaſeh, and called kowtel; fifty-one others are the half, and fifty more the quarter-kowtel. If any deficiency happens in the kowtel, it is ſupplied from the half-kowtel, and ſo on: and all the three above-mentioned kowtel-oxen are khaſeh.

Alſo, from fifty to 100 head of oxen, are formed into a troop, with proper ſervants; after which, their ranks being determined, they are put into their reſpective claſſes.

Likewiſe

Likewiſe others are appointed for drawing chariots and carts, and for carrying water.

And in the ſame manner are the cows and milk-buffaloes formed into diviſions, and put under the charge of proper ſervants.

There is alſo a ſpecies of ſmall oxen, called gaynee, which are well limbed and very beautiful.

DAILY ALLOWANCE OF FOOD FOR THE OXEN.

Every head of the three firſt khaſeh kinds is allowed daily ſix ſeers and a quarter of grain, and a dam and a half for graſs; together with a maund and nineteen ſeers of molaſſes for the whole, which the daroghah diſtributes amongſt them as he ſees proper. For each of the other khaſeh kinds, ſix ſeers of grain, and graſs as before; but they have not any molaſſes.

For the others, as follows: 1ſt kind, Six ſeers of grain; for graſs, if at court, one dam and a half; and if on a march, only one dam: 2d kind, Grain, five ſeers; and graſs as before.

The chariot-bullocks ſix ſeers of grain, and graſs as before; the gaynees, firſt kind, three ſeers of grain; for graſs, if at court, one dam; and if on a march, three-quarters of a dam. Second kind, grain two ſeers and a half; graſs, if at court, three quarters of a dam. The male buffaloes (called in Hindoſtan urneh) eight ſeers of wheat flour boiled up with two ſeers of ghee, and two ſeers and a half of molaſſes; alſo one ſeer and a half of grain; and two dams are allowed for graſs. This animal, when in the vigour of youth, is ſo wonderfully brave, and has ſuch ſtrength, that he will attack a

lion, and tear him in pieces. When he is old he is uſed for carrying water, and is then allowed eight ſeers of grain, and two dams for graſs.

The other buffaloes that are employed in drawing water, are each allowed ſix ſeers of grain, and two dams for graſs.

The beſt of the chariot-bullocks have each ſix ſeers and a quarter of chenah, and two dams for graſs: the reſt of theſe have each five ſeers of grain, and graſs as before. Thoſe that work in carts formerly had five ſeers of grain, and one dam and a half for graſs, but their preſent allowance of grain is a quarter of a ſeer leſs.

The milch cows and buffaloes, when at court, have grain given them equal in weight to their milk. A cow gives from one to fifteen quarts of milk, and a buffaloe from two quarts to thirty. An eſtimate being made of the quantity of milk given by each, there are demanded two dams weight of ghee for every quart of milk given by each.

An herd of oxen or buffaloes, is called *t'that* in the Hindovee language.

SERVANTS EMPLOYED WITH THE OXEN.

In the khaſeh ſtables one perſon is allowed to look after four head of cattle; and out of ſixteen of ſuch perſons one has five dams, and the others four dams each *per diem*. The keepers of the other ſtables have each the ſame pay as thoſe above mentioned, but then every one looks after ſix oxen. Some of the charioteers receive their pay as ahdyan, and others have from 112 to 256 dams *per menſem*. *The behul* (or chariot) is of two forms, chutterdar,

terdar, or with an umbrella, and thoſe that are without that enſign of royalty. The behul is ſometimes drawn by horſes, when it is called goher behul.

Formerly, for every ten arabahs, or carts, there were twenty arabcheen, or carters, appointed, together with a carpenter. The daily pay of the head arabachy was five dams, and that of the others four dams each. For ſome particular behuls are allowed after the rate of twenty arabcheean for fifteen behuls, without any carpenter. The head arabchy furniſhed repairs; in conſideration of which, he received annually 2200 dams.

Formerly, as has been ſaid above, the repairs were made at the expence of the daroghahs; but every day that the carriages were uſed there was an allowance of half a dam for owng, which is hemp mixed with ghee, and twiſted round the axle-tree of the wheel to preſerve it.

Afterwards, when the arabcheean had the contract, it was agreed that they ſhould furniſh the carpenter's work and the owng. At firſt it was cuſtomary for the carts to carry on marches a quantity of baggage belonging to the different offices, and afterwards to carry alſo whatever fire-wood was required for the kitchen, and to tranſport timbers and bricks for the public buildings; but now there are allowed 200 carts for the uſe of the buildings ſolely; and 600 carry to the kitchen, in the courſe of ten months, 150,000 maunds of wood. When the arabcheean had the contract, if a beaſt died they found another in his room.

But it having been repreſented to his majeſty that the contractors did not fulfil their engagements, he aboliſhed that mode, and ordered that the oxen ſhould again be given in charge to proper perſons; and ordered that every

cart-bullock ſhould have a daily allowance of four ſeers of grain, with one dam and a half for graſs, excepting in the four rainy months; when no allowance is made for this laſt article. There are alſo appointed for every eighteen carts twelve men, one of whom is a carpenter. Now if a bullock dies, government ſupplies another in his ſtead; and likewiſe gives an allowance for owng; and is at the expence of repairs.

The oxen that are worked are muſtered once a year; and thoſe that are unemployed, every ſix months; when the overſeers make a report of the condition in which they find them.

The carters, in conſequence of their being excuſed from aſſiſting in the buildings, and carrying fire-wood, are obliged to perform every other ſervice that is required of them.

OF MULES.

A mule is the ſpecies between an horſe and an aſs, produced either by a mare and a male-aſs, or, on the contrary, by a ſhe-aſs and a horſe. His majeſty had a young aſs coupled with a tanghian mare, and they produced a very fine mule.

The excellency of a mule is, that it never forgets the road which it has once travelled. No beaſt of the ſame ſize carries ſo heavy a burden; it goes better over uneven ground, and has eaſier paces than any other animal. They are not bred in Hindoſtan, excepting in Pukely and its vicinity. The people of this country conſidered them as aſſes, and were aſhamed to ride upon them; but his majeſty countenancing this animal, has removed the diſlike.

Mules

Mules are brought from different parts of Arabia and Perſia; and one of the beſt is ſold for one thouſand rupees.

Like camels, they are formed into ketars of five, and which have the ſame names, excepting that of theſe the ſecond ketar is called berduſt.

A mule frequently lives fifty years.

THE DAILY ALLOWANCE OF FOOD FOR MULES.

An Arabian or a Perſian mule is allowed ſix ſeers of grain daily; for graſs, if at court, two dams; and on a journey, or when employed in the country, one dam and a half.

The Hindy mule has four ſeers of grain, and is allowed for graſs one dam and a half if at court, and only one dam if employed in the country: and each mule is allowed weekly three quarters of a dam for ſalt.

FURNITURE FOR MULES.

For the furniture of each of the Arabian, Perſian, and other foreign mules, is allowed annually three hundred and fifty-four dams; and for the furniture of an Hindy mule, one hundred and fifty-one dams and a quarter.

A mule is ſhod twice a-year, for which are allowed eight dams.

Every ketar has a perſon to look after it, who is called aſterban; if he be a native of Iran or Turan, he has monthly from four hundred to one thouſand

thouſand nine hundred and twenty dams; an Hindy aſterban has from two hundred and forty to two hundred and fifty-ſix dams.

All whoſe monthly wages exceed ten rupees, are themſelves at the expence of the grain and graſs. The overſeers of this department examine the condition of the cattle twice a-year; and the mules are annually brought into the royal preſence.

If a mule becomes blind or lame, the aſterban is fined a fourth of its price; and if a mule is loſt, half its price is exacted.

For carrying burdens and drawing water, there are alſo kept aſſes, each of which is allowed daily three ſeers of grain, and one dam for graſs; and for furniture the ſame as the Hindy mule, excepting that the aſs has no ſaddle-cloth. For repairing the furniture there is an annual allowance of twenty-three dams. Their keeper has never more than one hundred and twenty dams monthly.

THE MANNER IN WHICH HIS MAJESTY SPENDS HIS TIME.

On this depends the welfare and happineſs of all ranksof people.

It is his majeſty's conſtant endeavour to gain and ſecure the hearts of all men. Amidſt a thouſand cares and perplexing avocations, he ſuffers not his temper to be in any degree diſturbed, but is always cheerful. He is ever ſtriving to do that which may be moſt acceptable to the Deity; and employs his mind on profound and abſtracted ſpeculations. From his thirſt after wiſdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own ſagacious adminiſtration. He liſtens

liſtens to what every one hath to ſay, becauſe it may happen that his heart may be enlightened by the communication of a juſt ſentiment, or by the relation of a laudable action; but although a long period has elapſed in this practice, he has never met with a perſon whoſe judgment he could prefer to his own: nay, the moſt experienced ſtateſmen, on beholding this ornament of the throne, bluſh at their own inſufficiency, and ſtudy anew the arts of government. Nevertheleſs, out of the abundance of his ſagacity, he will not ſuffer himſelf to quit the paths of inquiry. Although he be ſurrounded with power and ſplendor, yet he never ſuffers himſelf to be led away by anger or wrath. Others employ ſtory-tellers to lull them to ſleep, but his majeſty, on the contrary, liſtens to them to keep him awake. From the exceſs of his righteouſneſs, he exerciſes upon himſelf both inward and outward auſterities, and pays ſome regard to external forms, in order that thoſe who are attached to eſtabliſhed cuſtoms may not have any cauſe for reproach. His life is an uninterrupted ſeries of virtue and ſound morality. God is witneſs that the wiſe of all ranks are unanimous in this declaration.

He never laughs at nor ridicules any religion or ſect: he never waſtes his time, nor omits the performance of any duty; ſo that, through the bleſſing of his upright intentions, every action of his life may be conſidered as an adoration of the Deity. He is continually returning thanks unto Providence, and ſcrutinizing his own conduct; but he moſt eſpecially ſo employs himſelf at the following ſtated times: — at day-break, when the ſun begins to diffuſe his rays; at noon, when that grand illuminator of the univerſe ſhines in full reſplendence; in the evening, when he diſappears from the inhabitants of the earth; and again at midnight, when he recommences his aſcent. All theſe grand myſteries are in honour of God; and if dark-minded, ignorant people cannot comprehend their ſignification, who is to

be

be blamed? Every one is ſenſible that it is indiſpenſably our duty to praiſe our benefactor, and conſequently it is incumbent on us to praiſe this Diffuſer of bounty, the Fountain of Light! and more eſpecially behoveth it princes ſo to do, ſeeing that this Sovereign of the heavens ſheddeth his benign influence upon the monarchs of the earth. His majeſty has alſo great veneration for fire in general, and for lamps; ſince they are to be accounted rays of the greater light.

He is ever ſparing of the lives of offenders, wiſhing to beſtow happineſs upon all his ſubjects.

He abſtains much from fleſh, ſo that whole months paſs away without his touching any animal food. He takes no delight in ſenſual gratifications; and in the courſe of twenty-four hours never makes more than one meal.

He ſpends the whole day and night in the performance of his neceſſary avocations, excepting the ſmall portion required for ſleep. He takes a little repoſe in the evening, and again for a ſhort time in the morning. The greateſt part of the night is employed in the tranſaction of buſineſs; to the royal privacy are then admitted philoſophers and virtuous ſofees, who ſeat themſelves, and entertain his majeſty with wiſe diſcourſes. On thoſe occaſions his majeſty fathoms the depths of knowledge, examines the value of ancient inſtitutions, and forms new regulations, that the aged may ſtand corrected in their errors, and the riſing generation be provided with fit rules for governing their conduct. There are alſo preſent at theſe aſſemblies, learned hiſtorians, who relate the annals of paſt times, juſt as the events occurred, without addition or diminution. A conſiderable part of the

the night is ſpent in hearing repreſentations of the ſtate of the empire, and giving orders for whatever is neceſſary to be done in every department. Three hours before day there are introduced to the preſence, muſicians of all nations, who recreate the aſſembly with vocal and inſtrumental melody. But when it wants only about an hour of day, his majeſty prefers ſilence, and employs himſelf at his devotions. Juſt before the appearance of day, people of all ranks are in waiting; and ſoon after day-break are permitted to make the koorniſh, after the manner which will preſently be deſcribed.

Next, the haram are admitted to pay their compliments. During this time various other affairs are tranſacted; and when thoſe are finiſhed, he retires to reſt for a ſhort time.

THE BAR, OR TIMES OF ADMISSION TO THE ROYAL PRESENCE.

His majeſty is viſible to every body twice in the courſe of twenty-four hours. Firſt, after the performance of his morning devotions, he is ſeen from the jarokha by people of all ranks, without any moleſtation from the mace-bearers. This mode of ſhewing himſelf is called Durſun*; and it frequently happens that buſineſs is tranſacted at this time. The ſecond time of his being viſible is in the dowlet khaneh, whither he generally goes after nine o'clock in the morning, when all people are admitted. But this aſſembly is ſometimes held in the evening, and ſometimes at night. He alſo frequently appears at a window which opens into the dowlet khaneh; and from thence he receives petitions, without the intervention of any perſon, and tries and decides upon them.

* Durſun, in the Shanſcrit language, ſignifies view

Every officer of government repreſents to his majeſty his reſpective wants, and is always inſtructed by him how to proceed.

He conſiders an equal diſtribution of juſtice and the happineſs of his ſubjects as eſſential to his own felicity, and never ſuffers his temper to be ruffled whilſt he is hearing cauſes.

Whenever his majeſty orders a bar (or court) to be held, they beat a large kettle-drum, to apprize every one thereof. The royal family, the omrahs, and others, immediately attend to make the koorniſh, each ſtanding in his proper place. The learned and the mechanic make their reſpective repreſentations; the daroghas and tepukchees ſet forth their ſeveral wants; and the officers of juſtice give in their reports. During the whole time there are exhibitions of gladiators, wreſtlers, muſicians, &c.

THE KOORNISH AND THE TUSLEEM.

Various are the forms of ſalutations which have been adopted for addreſſing monarchs. Theſe bow down the head, and thoſe bend the knee, whilſt others practiſe different modes, in token of ſubmiſſion.

His majeſty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent forwards. This kind of ſalutation is called koorniſh, *i. e.* "the head being placed in the hand of ſupplication, becomes an offering to the holy aſſembly."

The tuſleem is performed after the following manner: The back of the right hand is placed upon the ground, and raiſed gently till the perſon ſtands erect; when he puts the palm of his hand upon the crown of his head.

head. His majeſty relates as follows: "One day my father beſtowed upon "me a royal cap, which I put upon my head, and becauſe it was too large "for me, I held it on with my left hand, bowed down my head, and made "the tuſleem. The king was exceedingly pleaſed with this new method, "and from that time it became the mode of performing that obeiſance." Upon introduction, or on taking leave, or upon receiving a munſub, or jageer, or a dreſs, or an elephant, or an horſe, it is uſual to make three tuſleems; and on occaſions of leſs moment, they perform only one tuſleem.

Formerly the courtiers uſed to add the ſijdah to the koorniſh and tuſleem; but as ignorant and ill-diſpoſed people viewed this action in the light of impious adoration, his majeſty ordered it to be diſcontinued by all ranks of people on public occaſions. However, in the private aſſemblies, when any of thoſe in waiting are ordered to ſeat themſelves, they on this occaſion bow down their foreheads to the earth.

OF SPIRITUAL GUIDANCE.

By the decrees of God, the Giver of wiſdom, mankind are in general diſpoſed to applaud their own actions, and to condemn thoſe of others; whilſt ſome, however, are never ſo happy as when they are acting to the prejudice of their neighbour: there are others who prefer the watchful care of the world to their own perſonal intereſts. Thus different bodies of men hold different beliefs, and amuſe themſelves with their reſpective dreams and illuſions. But it now and then happens that a perſon relinquiſhes his peculiar habits and cuſtoms, in conſequence of a contemplative turn of mind, whereby he unravels the warp and woof of the veil of deception, and diſcovers the beautiful countenance of conſiſtency and truth. But the lamp of wiſdom doth not enlighten every houſe, neither is every heart capable of receiving

information; ſo that when a man arrives at ſuch a degree of knowledge, he keeps ſilence, from the dread of ſavage beaſts in human forms. If, however, in the fullneſs of his heart he attempts to reveal his ſentiments, the ignorant upbraid him with inſanity, allow no credit to what he ſays, brand him with the epithets of infidel and blaſphemer, and probably deprive him of life. But when, through the good fortune of mankind, the ſeaſon arrives for the revelation of truth, a perſon is endowed with this degree of knowledge, upon whom God beſtows the robes of royalty, that he may lead men in the right way with abſolute dominion; ſuch as is the emperor of our time. The aſtrologers were apprized of this from the hour of his majeſty's nativity, and whiſpered their exultations to each other. His majeſty, however, did for ſome time caſt a veil over this myſtery, that it might not be known to ſtrangers. But that which the Lord willeth to have done, who hath power to avoid? In his infancy, he involuntarily performed ſuch actions as aſtoniſhed the beholders; and when at length, contrary to his inclination, thoſe wonderful actions exceeded all bounds, and became diſcernible to every one, he conſidered it to be the will of the Almighty, that he ſhould lead men in the paths of righteouſneſs, and began to teach; thus ſatisfying the thirſty who were wandering in the wilderneſs of enquiry. Some he taught agreeably to their wiſhes; whilſt he diſappointed others in their deſires. Many of his diſciples, through the bleſſing of his holy breath, obtain a greater degree of knowledge in the courſe of a ſingle day, than they could gain from the inſtruction of other holy doctors after a faſt of forty days. Numbers of thoſe who have bid adieu to the world, ſuch as ſonnaſſees, calendars, philoſophers, and ſofees, together with a multitude of men of the world, namely, ſoldiers, merchants, huſbandmen, and mechanics, have daily their eyes opened unto knowledge: and men of all nations and ranks, in order to obtain their deſires, invocate his majeſty, conſidering thoſe vows as the means of extricating themſelves from difficulties;

and

and when they have attained their wiſhes, they bring to the royal preſence the offerings which they had vowed. But many, from the remoteneſs of their ſituation, or to avoid the buſtle of a court, beſtow their vows in charity, and paſs their lives in grateful praiſes. If his majeſty moves from the capital, in order to ſettle the affairs of the empire, to conquer kingdoms, or to enjoy the pleaſures of the chace, there is not a city, town, or village, that doth not ſend out crowds of men and women, to preſent him the offerings which they had vowed. From this ſource of the fountain of bounty have been obtained the following bleſſings: Succeſs in buſineſs, reſtoration of health, birth of a ſon, reunion of diſcontented friends, long life, increaſe of power and wealth; with the accompliſhment of many other petitions. He, who knoweth what will come to paſs, gives ſatisfactory anſwers to every one, and applies remedies to their afflictions.

Not a day paſſes but people bring cups of water to the palace, beſeeching him to breathe upon them. He, who is privy to the ſecrets of Heaven, reads the decrees of fate, and, if tidings of hope are received, takes the water from the ſuppliant, places it in the ſun's rays, and then having beſtowed upon it his auſpicious breath, returns it. Alſo many whoſe diſeaſes are deemed incurable, intreat him to breathe upon them, and are thereby reſtored to health.

The moſt ſtriking proof of his miraculous powers is the following: — A talkative ignorant recluſe ſaid, "If there be any latent good in me, it be-"hoveth you to bring it to perfection;" and having ſo ſaid, he fell down in a trance at the threſhold of the palace. The day was not ended before he obtained his wiſh.

His

His majeſty, out of his great wiſdom, is very backward in granting this requeſt, excuſing himſelf by ſaying, "How ſhall I teach, till I have myſelf "been inſtructed?" But if there be in any one evident ſigns of truth, and he is very importunate, he is accepted; and on Sunday, when the ſun is in the meridian, obtains his heart's deſire. And from beholding theſe wonders, thouſands of every perſuaſion have believed on him.

The perſon who wants to be initiated in all righteouſneſs, places his turban in the palm of his hand, and putting his head upon his majeſty's feet, ſaith, "I have caſt away my preſumption and ſelfiſhneſs, which were the cauſe of "various evils, and am come a ſuppliant, vowing to devote the remainder "of my life in this world to the attainment of immortality." Then his majeſty ſtretches out the hand of favour, raiſes up the ſupplicant, replaces his turban upon his head, ſaying, "My prayers are addreſſed to Heaven for "your ſupport, in order that your aſpiring inclinations may bring you from "ſeeming exiſtence unto real exiſtence." He then gives him the ſhuſt, upon which is engraven one of the *great names of God*, and the words "Allah Akber," that he may be inſtructed in the following verſe:

"The pure ſhuſt and the pure ſight never err."

His majeſty inſtructs others as circumſtances may require; and many, according to their capacities, are recreated with ſublime diſcourſes.

But this is not the proper place for giving a full account of the manner in which he inſtructs mankind, or of the numerous miracles which he has performed. Should my life be lengthened ſufficiently, and ſhould I have leiſure enough, it is my intention to compoſe a volume on this intereſting ſubject.

RULES

RULES OF DISCIPLINE.

When two diſciples meet, one ſays, "Allah Akber," (God is greateſt); and the other anſwers, "Jillejilalehoo," (mighty is his glory *). And this form of ſalutation is appointed merely to the end that they may keep the Deity in continual remembrance, by exerciſing their tongues in his praiſe.

It is alſo ordered by his majeſty, that the food which is uſually given away after the death of a perſon, ſhall be prepared by the donor during his life-time.

Every diſciple on the anniverſary of his birth-day, is obliged to make a feaſt, and to beſtow alms.

He is alſo enjoined to endeavour to abſtain from eating fleſh entirely; and if he is not able to quit it altogether, he muſt at leaſt refrain at the times appointed in the regulations for the Sufyaneh, as alſo during the whole of the month in which he was born. He is prohibited from eating voluntarily of any animal that he hath himſelf ſlain. Neither is he to eat out of the ſame diſh with butchers, hunters, or bird-catchers; nor is he allowed to have commerce with pregnant or old women, or with one who is barren, or with a girl under the age of puberty.

THE MUSTER OF ELEPHANTS.

This muſter precedes all others. Every day a khaſeh elephant, with his houſings and trappings, is brought to the front of the palace; and on the

* Akber's titles were, "Jilaleddeen Mahommed Akber."

firſt

firſt day of every Perſian month, ten elephants are brought; and on every ſucceeding day, ten hulkahs of ten each. On Monday ten hulkahs of twenty each are brought to be muſtered. When an elephant is muſtered they aſk his name, of which each of theſe animals, as well as every horſe, has a different one. They alſo require the name of the dehydar—how he was obtained—his price—allowance of food—age—where bred—at what time he is rank—how often he has been ſo—how long he uſually continues in that ſtate—how often he has fought, and with what ſucceſs—how often he has been brought for the royal uſe—how often he has been mounted by his majeſty—when he was admitted amongſt the khaſeh elephants—at what periods he has changed his keepers—when his tuſks were dreſſed—how often he has been muſtered—what ſervants look after him—the names of the emeer and the ſuperintendant. All theſe queſtions are anſwered by the tepukchy.

Reſpecting the other elephants, the following queſtions are aſked: The name of the hulkadar—price of the elephant—how he was obtained—whether he is fit for riding, or for carrying burdens—what is his rank—whether he is to continue with his preſent foujdar, or to be transferred to another.

Alſo, every day five new elephants are ſent to the ſuddywal to have their rank determined; which being done, they are put into their reſpective claſſes.

Every Sunday an elephant is brought to the palace to be given away to one of the moſt deſerving ſervants; and ſome hulkahs are ſet apart for this purpoſe.

Formerly,

Formerly, it was a rule that the elephant firſt rode was put into the firſt claſs, but now it is that which is rode ofteneſt.

According to the value of the elephant, it is put into the firſt or laſt hulkah.

When all the elephants have paſſed muſter in the above-mentioned order, they begin again with the khaſeh elephants, bringing ten at a time; and when theſe are reviewed, they proceed with thoſe of the ſhahzadehs.

It is a rule that the ſhahzadehs paſs muſter mounted on their own particular elephants; and after them the other hulkahs paſs before his majeſty.

It being ordered that the elephants ſhould be formed into troops according to their price, the proper officers at each muſter pick out any elephant that is miſplaced, and put it amongſt its equals.

During the time of muſter thoſe men who want to be employed in this department ſtand together in a row, and his majeſty appoints them as he thinks proper.

The hulkahdars whoſe elephants are in good condition have their number increaſed, by lean ones that are taken away from thoſe who have been negligent in the diſcharge of their duty.

The muſhreff receives orders from his majeſty, in what rank to place every new elephant that is appropriated to his own particular uſe.

The elephants of the other omrahs, although not in the general rotation, are brought to the preſence occaſionally; and their rank being fixed, are ſtamped with the royal mark.

The merchants alſo bring elephants to the palace, and receive their proper price.

THE MUSTER OF HORSES.

This begins with the ſtables of forty horſes; next, thoſe of the ſhahzadehs and the khanehzad, continuing with the other ſtables till all the horſes of ten mohurs have been reviewed. After theſe are muſtered the gowt and tanghian horſes, and thoſe of the bargeers; they are brought according to their price, and if two are equal in value, then that which was firſt received into the ſtable precedes the other.

Previous to muſter, ſkilful perſons fix the prices of the tanghians, &c. anew, and determine whether they ſhall be of the firſt, ſecond, or third claſs. Thoſe which have increaſed in value ſince the laſt muſter, are put into a higher claſs; and thoſe which have fallen off, are degraded accordingly. For thoſe of the third claſs, are appointed ſeparate ſtables, out of which ordinary people receive preſents.

Every muſter-day the ordinary ſtables are completed; and if there be not any deficiency, the ſurplus horſes are put into a ſeparate ſtable, for which there is a ſuperintendant.

The muſter of this animal uſed to begin on Monday. They bring forty horſes the firſt day, and on every ſucceeding day twenty each. Some horſes,

horſes, from ſixty to ten mohurs value, are always in readineſs to be given in preſents, and to mount the cavalry.

The horſes belonging to the dealers are viewed as they come, and according to the number brought, from twenty to an hundred are viewed daily; but before they are brought to his majeſty officers appointed for the purpoſe ſettle their price; which valuation, however, his majeſty always increaſes a little. The horſes of leſs value than thirty mohurs have their price fixed, without being brought to the royal preſence.

The treaſurer has always money ready in the bargah aum, that the dealers may not be kept in painful expectation.

After a horſe is bought, he has the royal mark ſtamped upon him.

Duties collected upon Horſes bought from the Dealers.

		Each Horſe.
A foreign mujeneſs, or tazee,	—	3 Rs.
A tourky, or a khandahar tazee,	—	2½
A Kabul, or Hindoſtan tazee,	—	2

THE MUSTER OF CAMELS.

It begins with the khanehzad; and every day five ketars are muſtered, excepting on Friday, when there are ten ketars, and they are brought in order according to their value.

THE MUSTER OF BULLOCKS.

The muſter of this animal uſed to begin on Wedneſday, when ten pair were muſtered, and every ſucceeding day the ſame number. On the feſtival of the Dewalee, when the Hindoos pay a particular worſhip to the ox, a number are dreſſed out in elegant trappings, and brought to the palace.

THE MUSTER OF MULES.

This commenced on Thurſday. Theſe animals are muſtered only once in the courſe of a year, ſix ketars daily.

Formerly the muſters were made in the order above-mentioned; but now the week is employed in the following manner:

Saturday,	Muſter of elephants;
Sunday,	Ditto of horſes;
Monday,	Ditto of camels, mules, and oxen;
Tueſday,	Ditto of ſoldiers;
Wedneſday,	The Dewan Vizarut;
Thurſday,	The adminiſtration of juſtice;
Friday,	His majeſty is in the haram.

THE POW GOSHT.

His majeſty has adopted an admirable mode for determining the degree of benefit or injury that an animal has received.

They

They eſtimate the quantity of food allowed, and calculate how much fleſh it can produce, allowing every ſeer of food to yield ſuch a proportion of fleſh; and if upon examination they find the animal leaner than he ought to be, the officers are fined in the price of the food of which they have defrauded the beaſt; that is, ſuppoſing it evidently appears that the leanneſs proceeds from fraudulent practices. And this experiment is called pow goſht.

REGULATIONS FOR THE PUBLIC FIGHTS OF ANIMALS.

His majeſty is willing to encourage public ſpectacles, as a means of bringing together people of all ranks, who, by partaking in the general diverſion, may become acquainted, and enter into friendſhip and good fellowſhip with each other.

THE BATTLES OF DEER.

There are always one hundred and one khaſeh deer, each of which has a proper name ſignificant of his character; and for every couple of theſe a keeper is appointed. The battles of theſe animals are of three kinds: 1ſt, Khaſeh deer with khaſeh; 2d, Khaſeh deer with thoſe of the ſhazadehs; 3d, Khaſeh deer with thoſe of forty-two of the principal courtiers, whom his majeſty has formed into twenty-one miſſals; being compoſed of munſubdars of ſeven thouſand down to dehbaſhees.

A wager is laid upon every battle, and the money depoſited; and each battle is from eight rupees to eight mohurs.

It

It is a rule, that a deer who runs away in three battles is turned out of the khaſeh rank. A deer who has given proofs of courage in battle, is called atkul. Thoſe who are fit for fighting but have not yet engaged, are called aneen.

The above-mentioned forty perſons, who are formed into twenty-one miſſals, are called hovoſnakan; and it is they who depoſit the bets.

Every miſſal has alſo for fighting, a buffaloe, a bull, a ram, a goat, and a cock; and when the battles of deer are concluded, theſe are ſported with. The bet upon a buffaloe is from four rupees to four mohurs; upon a bull, a ram, or a goat, from two rupees to two mohurs; and upon a cock, the ſame as a buffaloe. Formerly there were not any battles of bulls and rams.

Theſe battles are fought at night, on the fourteenth day of the moon, in the front of the palace.

There are alſo other deer, called kowtel and half kowtel, each diviſion conſiſting of a fixed number. Whenever there is a deficiency in the number of khaſeh deer, it is ſupplied from the kowtel; and what is wanting in the kowtel is made up from the half kowtel; all theſe are continually in training, and are made to engage with each other for trial of their character.

The hunters when they take wild deer, bring them to the palace, where their prices are fixed; they are formed into four ranks, or degrees of goodneſs, and the price is from two rupees to two mohurs each.

THE DAILY ALLOWANCE OF FOOD.

The khaſeh deer, thoſe of the kowtel, and thoſe belonging to the fighting miſſals, have each a daily allowance of two ſeers of grain, half a ſeer of wheaten bread, two chattacks of ghee, and half a dam to purchaſe graſs; but the hovoſnak pays for graſs for thoſe of the miſſals and the kowtels.

Each of the khaſeh deer, the khanehzad, and the kowtel, has a perſon to look after it; but of thoſe belonging to the miſſals, one perſon looks after a couple, and if there be an odd one, a ſeparate perſon is appointed to look after it; but there is no allowance for graſs.

A deer who is given in charge to a perſon to be trained, is allowed daily one ſeer and three quarters of grain, and half a dam for graſs. For every four of theſe a keeper is appointed, and if they are fit to be admitted into the rank of khaſeh, a keeper is appointed for every couple.

The deer kept at a diſtance from court, are each allowed daily one ſeer and a half of grain, and a man to look after it.

A new-caught deer, for the firſt week has not any grain given him; for fifteen days after that, he has half a ſeer of grain daily; from that period one ſeer till a month and a half are elapſed, when the allowance is one ſeer and a half.

The ahoo khaneh, or deer-houſe, is ſuperintended by munſubdars, ahdyan, and foot ſoldiers. The pay of a foot-ſoldier is from eighty to 400 dams

per

per menſem. There are now collected together twelve thouſand choice deer, which are taught after different manners. There are alſo numbers of does kept apart for breeding. Of the largeſt ſize of theſe each is allowed daily one ſeer and a half of grain, and half a dam to purchaſe graſs. A doe-fawn ſucks her dam for two months, after which period it is allowed daily a quarter of a ſeer of grain; and this allowance is increaſed a quarter of a ſeer every two months till it commences its ſecond year, when it is conſidered as a full grown doe, and allowed one ſeer and a half *per diem:* from the commencement of the ſeventh month till the end of the ninth month, it is allowed daily a quarter of a dam for graſs, after which the allowance is half a dam.

A buck-fawn, after ſucking two months, has daily ſix chattacks of grain; and this allowance is increaſed ſix chattacks every two months till he commences his ſecond year, after which the daily allowance is two ſeers and a quarter; for graſs the daily allowance is, from the fifth to the eighth month, a quarter of a dam, and after that half a dam.

REGULATIONS FOR BUILDINGS.

His majeſty is continually giving employment to a number of hands in erecting fortifications and palaces, colleges, and musjids, and in building ſerais throughout the empire for the convenience of travellers, and digging reſervoirs of water and wells.

And, in order to prevent impoſition, he has cauſed an eſtimate to be made of the expence of labour, and of the prices of the ſeveral articles uſed in building.

Prices

Prices of Articles uſed in Building.

Red ſtone, which is cut out of the mountains of Futtahpoor, in the ſoubah of Agra, of any dimenſion that may be required, three dams per maund. Unſhapen ſtones, and uneven fragments, which are broke off the mountains, 250 dams per tahry, which is an heap three guz in length, two and a half broad, and one in height; and this quantity weighs 172 maunds twenty ſeers.

Bricks are of three kinds, the largeſt of which does not exceed three ſeers.

Firſt, baked,	—	30 dams per thouſand
Second, half baked,		20 ditto
Third, unbaked,		10 ditto.

The following eight Kinds of Wood are thoſe moſtly uſed in Building.

Price of an alahy guz in length, ſeven tiſſuj in height, and eight tiſſuj in breadth.

		Dams.	Cheetels.
Seeſoon,	—	15	6
Nazu (in Hindovee jeedeh)		5	$13\frac{7}{8}$

Price of four guz in length, three tiſſuj in height, and eight tiſſuj in breadth.

	Dams.	Cheetels.
Sunk (in Hindovee kurry)	5	17½

In length four guz, breadth and height one tiffuj.

	Dams.	Cheetels.
Beir, — —	5	17¾
Mulberry, —	5	2
Sereſs, —	10	4
Dyal, — —	8	22¼
Bukayin, —	5	2

Guteh ſhereen, lime which is brought from the pits in the vicinity of Behrah: if it is bought from a merchant, the price is three maunds per rupee, but if it is tranſported at the expence of the purchaſer, he pays only one dam per maund.

Kulaiy ſungeen (flaked ſtone-lime) ſeven dams five cheetels per maund. Slaked ſhell lime five dams per maund.

Chunah (or lime) is made of kanker, which is a fabulous concretion, almoſt as hard as ſtone, two dams per maund.

Iron cramps, if covered with tin, thirteen for eighteen dams; and if plain, the ſame number for ſix dams.

Iron Rings for Doors, of the Irany and Turany Forms.

Largeſt ſize, — —	8 dams per pair
Smalleſt. — —	4 do. do

If

If of the Hindy forms, tinned, 5½ dams per pair
Do. do. plain, — 4 dams 12 cheetels.

Round iron nails, twelve dams per ſeer.
Deenary, a kind of nail, five dams per ſeer.

Kowkah, ſmall nails tinned.

1ſt ſort, 7 dams per hundred
2d, — 5 do. do.
3d, — 4 do. do.

Hinges for Doors and Cheſts.

Tinned, 12 dams per ſeer
Plain, 8 do. do.

Bells for Doors.

Tinned, 12 dams per ſeer
Plain, 4 do. do.

Tiles, one Cubit long and ſix Fingers broad, uſed for covering the Houſes of poor People.

Plain, — 86 dams per thouſand
Coloured, — 3 for a dam
Earthen ſpouts, 3 for two dams.

Bamboos.

1ſt ſort,	15 dams	per ſcore
2d do.	12 do.	do.
3d do.	10 do.	do.

Some bamboos that are uſed for palakees are very high priced, being frequently ſold for eight mohurs each; but the ordinary ones for this purpoſe are bought for one rupee.

Puttel is a kind of mat, made of the reed uſed for pens, and with which they cover houſes.

1ſt ſort,	1½ dam	per ſquare guz
2d do.	1 do.	do.
3d do.	17½ cheetals	do.

Seerkee, another kind of mat made of the above reed, and applied to the ſame uſe as the puttel; one guz and a half in length, and a guz in breadth, for twenty-five dams.

Kheſs buyah is the root of a graſs that grows on the banks of rivers; in ſummer they make apartments of it, which, when ſprinkled with water, becomes very cold and odoriferous; one rupee and a half per maund.

Graſs for thatches is made up into bundles of about one ſeer each, which in the Hindovee language is called poolah; ten bundles per dam.

Bhoos

	Dams.
Bhoos (wheat ſtraw) which is uſed in mud buildings,	3 per maund
Dubah, a kind of graſs uſed for thatching, —	2 do.
Moonj is the bark of the reed before mentioned, of which is made twine uſed in thatching, —	20 do.
Hemp, of which they make large ropes, — —	3 do.
Gum, an inferior kind uſed in plaſtering, —	70 do.
Sereeſh kahy (a kind of vegetable glue) uſed alſo in plaſtering, — — —	4 per ſeer
Look is the ear of the reed of which they make common mats, it burns like a candle, and is uſed in building along with lime, — —	1 rupee per do.
Sungil is a white greaſy clay uſed in plaſtering, —	1 do.
Red clay, called in Hindovee *geyroo*, which is dug out of the mountains of Gualiar, —	1 do.
Glaſs for glazing windows, — —	1 ¼ ſeer per R.

Rates of Pay for Workmen.

Bricklayers are paid after four rates:

Rate	1ſt,	7 dams *per diem*
	2d,	6
	3d,	5
	4th,	4

A ſtone-maſon, who carves ſtones with flowers, is paid ſix dams per guz.

One who works plain has five dams per guz.

Stone-

Stone-breakers, twenty-two cheetels per maund.

Carpenters are paid after five rates:

Rate	1ſt,	7 dams *per diem*
	2d,	6
	3d,	4
	4th,	3
	5th,	2

If they contract for the work, they have for a guz of plain work after three degrees:

		D.	C.
1ſt,	—	1	17
2d,	—	1	6
3d,	—	0	21

Lattice-makers in wood, have from twelve to forty-eight dams per ſquare guz.

Sawyers, for a ſquare guz of

Seeſoon,	$2\frac{1}{2}$ dams
Nazu,	2

or two dams per day, if paid for their time. Some ſaws are worked by two men, and others require three.

Bildars

Bildars (pioneers):

1ſt rate, — 3½ dams *per diem*
2d ditto, — 3 ditto.

If they are employed in finiſhing the upper works of fortifications, they are paid four dams per guz; and when they work below, have two dams and a half per guz. If employed on other walls, or in digging ditches, half a dam per guz. The guz uſed in this meaſurement conſiſts of thirty-two teſujes.

Well-Diggers.

Rate 1ſt, — 2 dams per guz
2d, — 1½ ditto
3d, — 1¼ ditto.

The divers, who bring mud out of wells, are paid in the winter four dams, and in the ſummer three dams *per diem*: or, if they contract, they have two rupees for every guz that they deſcend.

Brick-cutters have eight dams for chipping 100 bricks.

Brick-duſt-beaters, one dam and a half for a meaſure of eight maunds.

Tabdantraſh (lattice-makers) in ſtone or brick, 100 dams per guz.

Bamboo-cutters, two dams *per diem*.

Thatchers,

Thatchers, three dams *per diem*; or, if they contract, twenty-four dams per 100 guz.

Puttelbund (one who covers houſes with mats) four guz per dam.

Lackerers varniſh reed, bamboo, &c. with preparations of lack, and receive two dams *per diem*.

Water-carriers, firſt rate, three dams; and the ſecond rate two dams *per diem*.

Labourers who carry earth, water, &c. for buildings, two dams *per diem*.

QUANTITY OF MATERIALS USED IN BUILDING.

In twelve guz of ſtone building are expended one tahry of ſtone, and ſeventy-five maunds of lime; and if it be faced with red ſtone, it will require the addition of three maunds of lime.

For brick-building, every guz requires 250 bricks of three ſeers each, with eight maunds of lime, and two maunds twenty-ſeven ſeers of brick-duſt.

For a guz of mud-work are required 300 bricks; and every brick takes one ſeer of earth, and half a ſeer of water.

For the firſt coat of plaſter, each guz requires one maund of quick and ten ſeers of ſlaked lime, fourteen ſeers of brick-duſt, and a quarter of a ſeer of hemp. If the ſecond coat is to be of a red colour, each guz requires ſeven ſeers of ſlaked lime, and three ſeers of brick-duſt. For a guz

guz of outer coat of white plaſtering, ten ſeers of ſlaked lime. For the firſt coat of plaſter of a guz of ceiling, or inſide walls, ten ſeers of ſtone-lime. For lining rooms with China-tiles, ſix ſeers of ſtone-lime per guz. For plaſtering ſmoke-vents, ten ſeers of ſlaked lime for every guz.

A window requires two ſeers and a half of glaſs, twenty-four ſeers of ſtone-lime, and a quarter of a ſeer of ſereeſh kahy.

Plaſter *made of clay and ſtraw.* One maund of ſtraw and twenty maunds of earth will plaſter fourteen guz of outer wall; or ten guz of the roof or floor; or fifteen guz of ceiling or inſide wall.

Lacker for colouring a guz of wood *red*, four ſeers of lack, and one ſeer of vermillion; *yellow*, four ſeers of lack, and one ſeer of arſenic; *green*, a quarter of a ſeer of indigo is added to the above; *blue*, a lack as before, and one ſeer of indigo.

Of felling Timbers.

24 Zerrehs	make one	Kam	
24 Kam		Tiſwaſeh	
24 Tiſwaſeh		Teſuj	
24 Teſuj		Guz, uſed in meaſuring timbers.	

For timber uſed in building, they reckon, that from the time of felling to its being ſhaped for uſe, it is reduced in weight one-half.

The Weight of a Cubic Guz of ſeventy-two different Kinds of Wood, being thoſe which are uſed in building.

	Md.	Sr.	Ch.	T.
Khunjeh, — —	25	14	0	0
Tamarind, — —	24	8	12	25
Olive and oak — —	22	24	0	0
Khire, of which cuteh (improperly called Japan earth) is a preparation,	11	16	0	0
Khernee, — —	do.	do.		
Purſiddeh, — —	20	14	0	0
Ebony, — —	20	9	0	0
Sein, — — —	19	21	0	0
Bacam (a kind of logwood) —	19	21	8	10
Kherher, — —	19	11	4	25
Mehwa, — —	11	32	8	2
Chundenee and phoolahy, —	18	20	8	10
Red ſandal-wood (called in the Hindovee language raktchundun)	18	4	8	10
Chumery, — —	18	2	0	7½
Chumermumree, — —	17	16	4	0
Jejubes, — —	17	5	0	4
Seſſoon-puttung, — —	17	1	12	27
Sandun, — —	17	1	0	28
Box, — — —	16	18	0	25
Dho, — — —	16	1	0	10
Myrobalans, — —	16	1	8	1

Kereel,

	Md.	Sr.	Ch.	T.
Kereel, — — —	16	1	0	10
White ſandal, — —	15	17	0	20
Sawl, — — —	15	4	12	7
Plumtree, — —	14	36	8	10
Cherrytree, — —	14	35	8	0
Neib, — — —	14	32	4	31
Darhird, Mine, and babool, —	14	32	4	19
Sagown, — — —	14	10	0	20
Bejyſar, and Peloo, — —	13	34	0	0
Mulberry, — —	13	25	0	20
Banbaraſs, — —	13	9	13	0
Sereſs, — — —	12	38	0	21
Seeſoon, — — —	12	34	4	5
Findek (filbert) — —	12	26	0	4
Johker, and doodhee, —	12	17	8	22
Huldee, — — —	12	13	8	22
Kiym, — — —	12	12	8	30
Feraſs, and jomun, —	12	8	0	22
Bur, — — —	12	3	4	25
Khundee and chenar, (poplar)	11	29	0	0
Walnut and champah, —	11	9	4	17
Beir, — — —	11	4	0	0
Mangoe and papree, —	11	2	0	20
Deyar and bede, (willow) —	10	20	0	0
Kum-bheir and cheedeh, —	10	19	8	22

	Md.	Sr.	Ch.	T.
Peepul, (this tree is held in great veneration by the Brahmins)	10	10	4	21
Kuthul * and goordeen, —	10	7	8	34
Rohiera, — — —	10	7	0	30
Palaſs, — — —	9	34	0	0
Soorkhbede, — —	8	25	0	20
Awk, — — —	8	19	4	25
Sembul, (the cotton-tree) —	8	13	0	34
Bekayin, — — —	8	9	0	30
Lahſora (ſebeſten) and pudmakh,	8	9	0	20
Und, — — —	7	7	0	31
Sefeidar, (the white poplar) —	6	6	0	22

* Vulgarly called *jack* by Europeans.

The Seer is here reckoned at twenty-eight dams.

END OF THE FIRST PART.

AYEEN AKBERY.

PART II.

CONTAINING

REGULATIONS FOR THE MILITARY DEPARTMENT.

THE ARMY.

HIS majeſty has formed this immenſe multitude into different ranks; ſome are ſolely under his own immediate orders, and are excuſed from the performance of many duties that are required of others. Likewiſe a number of the inhabitants of the wilds and leſs civilized parts of the empire, are, by proper diſcipline, made to be uſeful. The zemeendary troops alone, are in number upwards of four millions and four hundred thouſand, as will hereafter be particularized.

Some of the cavalry have their horſes marked, and a deſcription is taken in writing of the perſons of the men. Other cavalry are put under the command of an officer, who is ſtyled ahdy. Others, according to their merit

merit and capacity, are appointed to higher commands. Many are entertained for the cavalry ſervice without having their horſes marked, and have tunkhas (or aſſignments) for their pay. Thoſe who are natives of Iran and Turan, have twenty-five rupees; and the Indian, twenty rupees each *per menſem*. A horſeman who is entertained for the duties of the khalſeh (or exchequer) has fifteen rupees *per menſem*. Thoſe who have not marked horſes are called birawoordy (or not included in the munſubs). Such of the munſubdars as are not able to furniſh men themſelves, are ſupplied with troopers mounted on marked horſes; and theſe men are called dakhely (or included in the munſubs). In the munſubs of eight thouſand, no munſubdar under the rank of eight hundred is admitted; the munſubs of ſeven thouſand include none lower than ſeven hundred; nor in thoſe of five thouſand are any inferior to five hundred; and in the munſubs of five hundred there are none leſs than one hundred. Some troops are levied occaſionally to ſtrengthen the munſubs, and they are called kummeky (or auxiliaries). At preſent moſt of the cavalry are mounted on marked horſes. The trooper mounted on a marked horſe takes rank of one whoſe horſe is not marked, as more dependence can be had upon the former, becauſe he cannot lend or exchange his horſe; and moreover, ſince his majeſty has introduced the cherehneveeſy (or the cuſtom of taking a deſcription in writing) he cannot receive pay till he has paſſed muſter.

REGULATIONS FOR THE CATTLE.

Horſes were firſt marked in the eighteenth year of the reign, at which time the ranks of cattle were determined, and eſtimates made of what was requiſite for each; and the prices of articles being taken into conſideration, a medium rate was agreed upon to be uſed in computations.

HORSES

HORSES.

They were divided into ſeven kinds, viz.

Arab, Irakee, Mojenneſs, Tourky, Yabu, Tazee, and Jungeleh; and the following rates fixed for each:—

1ſt, The Arab, which is a very fine horſe, bred in different parts of Arabia. The monthly pay for one of thoſe was fixed at 720 dams, including all charges, which were computed at 479 dams. When his majeſty took into conſideration the eaſe and good diſcipline of his troops, he at firſt made an addition of eighty-one dams, at the time that the rupee paſſed current at thirty-five dams; and when it was raiſed to forty dams, he increaſed the pay, excepting the Jungelehs, eighty dams more, altogether making 720 dams.

2d, The Irakee, which is bred in the Perſian Irak, is a beautiful animal, and equally powerful with the Arab. He is allowed 608 dams monthly, including all charges. Increaſes:—Firſt, ſixty-two dams; ſecond, ſeventy-five dams; third, eighty dams.

3d, The Mojenneſs reſembles the Irakee, and is a mixture of the Tourky and the Irakee. The monthly pay is 560 dams, including all expences. Increaſes:—Firſt, ſeventy-two dams; ſecond, fifty dams; third, eighty dams.

4th, The Tourky is bred in Turan: although he is very ſtrong and of a good height, yet he is inferior to the Mojenneſs. Monthly pay 480 dams,

dams, including all expences. Increaſes:—Firſt, fifty-two dams; ſecond, fifty dams; third, eighty dams.

5th, Yabu is alſo a native of Turan, but leſs powerful and ſmaller than the Tourky. Monthly pay 400 dams, including all expences. Increaſes:—Firſt, forty-one dams; ſecond, forty dams; third, eighty dams.

6th and 7th are the Tazee and the Jungeleh. Thoſe are moſtly bred in Hindoſtan. The beſt is called tazee, the middling kind jungeleh, and the worſt tattoo. Tanghens are greatly improved by being croſſed with tazees. The monthly pay of a tazee is 320 dams, including all charges. Increaſes:—Firſt, twenty-two dams; ſecond, thirty dams; third, eighty dams. The monthly pay of a jungeleh is 240 dams, including all charges. Increaſes:—Firſt, twenty-nine dams and a half; ſecond, twenty-five dams; third, forty dams. A tattoo was formerly allowed 140 dams; but now he is not employed.

ELEPHANTS.

Theſe are alſo of ſeven kinds, viz.

Muſt, ſheergeer, ſadeh, menjholeh, kerheh, benderkeeah, and mukel. There is more method and exactneſs obſerved in this department than in any other.

Formerly elephants uſed to be marked, but now they are only divided into kinds.

Kinds

Kinds of Elephants.	Monthly Pay, including all Expences. *Dams.*	Increaſe included. *Dams.*
Muſt,	1320	120
Sheergeer,	1100	110
Sadeh,	800	50
Menjholeh,	600	90
Kerheh,	420	60
Benderkeeah,	300	60
Mukel (formerly this kind was not entertained)	280	—

The tunkhas, for defraying the expences of this department, are always drawn in dams, and not in rupees, in order that there may not be any deductions.

MULES.

For a mule is paid monthly 240 dams, including all charges. Increaſes:—Firſt, fifty-ſix dams; ſecond, forty dams; third, twenty dams.

OXEN.

For each head is allowed monthly 120 dams, including all charges. Increaſe:—Firſt, thirty-eight dams; ſecond, ten dams.

CARTS.

For each cart there are allowed monthly 600 dams, including all charges.

MUNSUBDARS.

The Almighty, for the benefit of mankind, ſelects from amongſt them one whom he makes a king, and ſupports with his divine grace and favour.

But ſince the abilities of a ſingle man are not equal to the duties of every department, the monarch wiſely makes choice of ſome of his moſt worthy ſubjects to aſſiſt him: and for this purpoſe nominates them to command others. With this view his majeſty eſtabliſhed munſubs from a dehbaſhy (or commander of ten) to a dehhezary (or a commander of 10,000.) But only the king's ſons have munſubs above 5000. The number of theſe munſubs being ſixty-ſix, thoſe ſkilled in the numerical value of letters * have diſcovered that their ſum is expreſſed by the word jilaleh (or the moſt glorious God) which they conſider as an indication of their perpetuity.

His majeſty diſcovers the merit of ſome at the firſt interview, and exalts them to greatneſs at one ſtep. Sometimes the munſub is increaſed, whilſt the number of cavalry is diminiſhed.

Great care is taken in determining the value of the horſes provided by each munſubdar, and their pay is fixed accordingly. Thoſe who have cavalry equal to their munſub, are of the firſt rank. Thoſe who have not the full number, but not leſs than half, are of the ſecond rank. The third rank is compoſed of thoſe who have leſs than half of the full complement of cavalry,—as will be found upon conſulting the annexed tables.

The youzbaſhgees (or commanders of 100) are of eleven ranks:—Firſt, Him of 100, whoſe monthly pay is 700 rupees. The eleventh has not any cavalry, the greateſt part of theſe being amongſt the number of

* Abjed is an Arabic arithmetical verſe, containing all the letters in the alphabet which have different powers, from 1 to 1000.

dakhelee

dakhelee troopers; his pay is 500 rupees. The nine intermediate ones have twenty rupees in addition for every ten horſes.

From the munſubdar of forty, neither the elephant, nor the Tourky-horſe, nor the jungeleh are exacted. The teerkuſhbund (who has the rank of a commander of thirty) and the biſty, or munſubdar of twenty, are excuſed from providing the mojenneſs and the yabu.

The following tables exhibit the proportion of cattle and carts provided by each munſubdar, together with their monthly pay.

The Eſtabliſhment of Munſubs, from Ten Thouſand to Three Thouſand One Hundred.

Munſubdars, or Commanders of	HORSES.						ELEPHANTS.					BEASTS OF BURDEN AND CARTS.			MONTHLY PAY.		
	Irakee.	Mojenneſs.	Tourky.	Yabu.	Tazy.	Jungeleh.	Sheergeer.	Sadeh.	Menjholeh.	Kerleh.	Benderkeeah.	Camels. *Ranks.*	Mules. *Ranks.*	Carts.	First. *Rs.*	Second. *Rs.*	Third. *Rs.*
10000	68	68	136	136	136	136	40	60	40	40	20	160	40	320	60000		
8000	54	54	108	108	108	108	35	50	36	34	15	130	34	260	50000		
7000	49	49	98	98	98	98	30	42	29	27	12	110	27	220	45000		
5000	34	34	68	68	68	68	20	30	20	20	10	80	20	160	30000	29000	28000
4900	33	33	67	67	67	67	20	30	19	19	10	78	19 & 4	157	27600	27400	27300
4800	32	32	66	66	65	65	20	19	19	19	9	77	19 & 2	152	27000	27000	27000
4700	31	31	65	65	63	63	19	29	19	18	9	75	19 & 1	151	26800	26600	26500
4600	31	31	63	63	62	62	18	28	19	18	9	74	18 & 4	148	26100	26200	26100
4500	31	30	61	61	61	61	18	28	19	17	8	72 & 3	18 & 3	145	26000	25800	25700
4400	30	29	60	60	59	59	18	28	19	16	7	71	18 & 1	142	25200	25000	24800
4300	29	28	59	59	58	58	17	27	19	16	7	69 & 3	18	139	24400	24200	24000
4200	28	27	58	58	57	56	16	26	19	16	7	68	17 & 3	136	23600	23400	22400
4100	27	27	56	56	56	55	16	26	18	16	6	68	17 & 2	133	22800	22400	22200
4000	27	27	54	54	54	54	16	25	18	15	6	65	17	130	22000	21800	21600
3900	26	26	53	53	52	16	24	18	15	15	6	63 & 3	16 & 4	127	21400	21200	21100
3800	26	26	51	51	51	51	16	23	18	15	6	62	16 & 2	124	20800	20300	20500
3700	25	25	50	50	50	49	16	23	17	15	6	60 & 3	16 & 1	121	20200	20000	19900
3600	25	25	49	48	48	47	16	23	17	14	6	59 — —	15 & 4	118	19600	19400	19300
3500	24	24	47	47	47	46	16	23	17	14	5	57 & 3	15 & 3	112	19000	18800	18700
3400	23	23	46	46	46	44	16	22	17	14	5	56 — —	15 & 1	111	18300	18014	18300
3300	22	22	45	45	44	43	15	22	17	14	5	54 & 3	15 — —	109	18200	18000	17900
3200	21	21	44	44	42	42	15	21	17	14	5	53 — —	14 & 3	106	17800	17600	17500
3100	20	20	43	43	41	40	15	20	17	14	5	51 & 3	14 & 2	103	17400	17200	17100

The Eſtabliſhment of Munſubs, from Three Thouſand to Seven Hundred.

Munſubdars, or Commanders of	HORSES.						ELEPHANTS.					BEASTS OF BURDEN AND CARTS.			MONTHLY PAY.		
	Irakee.	Mojennefs.	Tourky.	Yabu.	Tazy.	Jungleh.	Sheergeer.	Sadeh.	Menjholeh	Kerheh.	Benderkeeah.	Camels. *Ranks.*	Mules. *Ranks.*	Carts.	Firſt. *Rs.*	Second. *Rs.*	Third. *Rs.*
3000	20	20	40	40	40	40	15	20	16	14	5	50 — —	14 — —	100	17000	16800	16700
2900	19	19	39	39	39	39	15	19	16	13	4	48 — —	13 & 1	96	16400	16200	16100
2800	18	18	38	38	38	38	15	18	14	12	3	46 — —	12 & 2	92	15800	15600	15500
2700	17	17	37	37	37	37	14	17	13	11	3	44 — —	15 & 3	88	15200	15000	14900
2600	17	17	36	36	35	35	13	15	12	11	3	42 — —	14 — —	84	14300	14400	14300
2500	17	17	34	34	34	34	12	14	12	10	2	40 — —	10 — —	80	14000	13800	13700
2400	17	17	33	33	33	33	12	13	11	10	2	38 — —	9 & 2	76	13600	13400	13300
2300	16	16	33	33	32	32	12	12	10	10	2	36 — —	8 & 4	72	13200	13000	12900
2200	16	16	32	32	31	31	11	12	9	10	2	34 — —	8 & 1	68	12800	12600	12500
2100	15	15	31	31	31	31	10	12	9	9	2	32	7 & 3	64	12400	12200	12100
2000	15	15	30	30	30	30	10	12	9	7	2	30	7 — —	60	12000	11900	11800
1900	14	14	29	29	29	30	10	12	9	7	2	28 & 4	6 & 6	58	11950	11350	11450
1800	14	13	28	28	28	29	10	11	9	7	2	27 & 3	6 & 1	56	11400	11650	11300
1700	14	13	27	27	27	27	9	11	9	7	2	26 & 2	5 & 4	54	11225	11000	10800
1600	13	13	26	26	25	25	9	10	9	7	2	25 & 1	5 & 2	52	10600	10400	10200
1500	12	12	24	24	24	24	8	10	8	7	2	24 — —	5 — —	50	10000	9800	9700
1400	12	12	24	24	23	23	8	10	8	7	2	23 & 2	4 & 4	49	9600	9400	9300
1300	12	12	23	23	23	22	8	10	7	7	2	23 — —	4 & 3	48	9200	9100	9050
1200	11	11	22	22	22	22	7	9	7	7	2	22 & 2	4 & 3	46	9000	8900	8800
1100	11	11	22	22	21	21	7	9	7	7	2	22 — —	4 & 2	44	8700	8500	8400
1000	10	10	21	21	21	21	7	8	6	7	2	21 — —	4 & 1	42	8200	8100	8000
900	10	10	20	20	20	20	7	8	6	7	2	20 — —	4 — —	40	7700	7400	7100
800	10	9	17	17	19	13	7	8	6	5	2	17 & 3	3 & 2	34	5000	4700	4400
700	6	8	13	13	14	7	4	5	5	4	1	15 & 2	3 — —	27	4400	4000	3800

The Eſtabliſhment of Munſubs, from Six Hundred to Ten.

Munſubdars, or Commanders of	HORSES.						ELEPHANTS.					BEASTS OF BURDEN AND CARTS.			MONTHLY PAY.		
	Irakee.	Mojennecs.	Tourky.	Yabu.	Tazy.	Jungeleh.	Sheergeer.	Sadeh.	Menjholeh.	Kerheh.	Benderkeeah.	Camels.	Mules.	Carts.	Firſt.	Second.	Third.
												Ranks.	*Ranks.*		*Rs.*	*Rs.*	*Rs.*
600	5	7	9	9	4	4	4	3	5	2	1	14 — —	2 & 2	21	3500	3200	3000
	4	7	8	8	4	3	4	2	2	2	1	13 — —	2 — —	15	2800	2750	2700
500	4	6	8	8	4		3	2	2	2	1	10 — —	— — —	15	2500	2300	2100
400	3	4	5	6	2	—	2	2	2	2	1	5 — —	— — —	12	2000	1751	1500
350	3	4	4	4	2	—	1	1	2	2	1	4 & 2	— — —	11	1450	1375	1350
300	3	3	3	4	2	—	1	1	2	2	1	4 — —	— — —	10	1400	1250	1200
250	3	3	3	4	2	—	1	1	2	2	—	3 & 2	— — —	8	1100	1100	1000
200	2	3	3	3	2	—	1	1	1	2	—	3 — —	— — —	7	975	950	900
150	2	3	3	3	2	—	1	1	1	2	—	2 — —	— — —	6	875	850	800
125	2	2	2	3	2	—	—	1	1	2	—	2 & 1	— — —	5	780	760	750
120	2	2	2	3	2	—	—	1	1	2	—	2 & 1	— — —	5	745	740	730
Yoozbaſhy, or 100	2	2	2	2	2	—	—	1	1	1	—	2 — —	— — —	5	700	600	500
80	2	1	2	2	1	1	—	—	1	2	—	2 — —	— — —	3	410	380	350
60	1	1	2	2	1	1	—	—	1	1	—	1 & 2	— — —	2	301	285	270
50	1	1	2	2	1	1	—	—	1	1	—	1 & 2	— — —	2	250	240	230
40	1	2	2	1	1	1	—	1	—	—	—	1 & 2	— — —	1	223	200	185
Teerkuſh-bund 30	—	1	1	2	1	1	—	—	—	1	—	1 & 1	— — —	1	175	165	155
Biſtee, or 20	—	1	1	1	2	—	—	—	—	1	—	1 & 1	— — —	1	135	125	115
Dehbaſhy, or 10	—	—	2	2	—	—	—	—	—	—	—	— — —	— — —	—	100	82½	75

A LIST OF THE MUNSUBDARS.

Munſubdar of 10000.

Sultan Selim, his majeſty's eldeſt ſon.

Munſubdar of 8000.

Shah Morad, his majeſty's ſecond ſon.

Munſubdar of 7000.

Sultan Daniel, his majeſty's third ſon.

Munſubdars of 5000.

Sultan Khoſru, eldeſt ſon of Sultan Selim
Mirza Soliman
Mirza Ibrahim
Mirza Shah Rokh
Mirza Mozuffer Huſſain
Mirza Ruſtam
Biram Khan
Menem Khan
Terdy Beg Khan
Khan Zeman
Abdullah Khan
Enkeh Khan
Khan Kellan
Mirza Sherfeddeen Huſſain
Yuſef Mahommed Khan
Adhem Khan
Peer Mahommed Khan
Khan Azem Mirza Kokeh
Bahader Khan
Rajah Bahrehmull
Khan Jehan
Syed Khan
Shaheb Khan
Rajah Baghwan Doſs
Kotebeddeen Khan
Khan Khanan Abdul Raheem
Rajah Manſing
Mahommed Kuly Khan
Terſoon Khan
Kya Khan.

Munſubdars of 4500.

Zyin Khan
Mirza Yuſef Khan.

Munſubdars of 4000.

Coſſim Khan Mehedy
Mozuffer Khan
Syef Khan Kokeh
Rajah Tudermull
Mahomed Coſſem Khan

Vizier

Vizier Khan
Kely Khan
Sadek Khan
Roy Royſing.

Munſubdars of 3500.

Shah Kuly Khan Moherrem
Iſmail Kuly Khan.

Munſubdars of 3000.

Mirza Jany Beg
Iſcander Khan
Aſof Khan Abdulmejeed
Mejnoon Khan
Shujahut Khan
Shah Bedai Khan
Huſſain Khan
Morad Khan
Hajy Mahommed Khan
Afzel Khan
Shah Beg Khan
Khan Alum, the title of Alum Beg
Coſſem Khan Meer Behr
Baky Khan
Meer Moezul Mulk
Meer Aly Akber
Sherif Khan.

Munſubdars of 2500.

Ibrahim Khan
Khajeh Jilaleddeen Mahommed
Hyder Mahommed Khan
Ytimad Khan
Pyinder Khan
Jaggenaut
Mekhſoos Khan
Abulfazel (the author of this book.)

Munſubdars of 2000.

Iſmail Kuly Khan
Meer Baboos
Aſhref Khan
Syed Mahmood
Abdullah Khan
Sheikh Mahommed
Syed Ahmed
Rum Khan
Shahbaz Khan
Derveiſh Mahommed
Sheikh Ibrahim
Abdulmottaleb Khan
Ytibar Khan, an eunuch of the palace.

Ekhlaſs

Ekhlaſs Khan
Rajah Beerbull
Bahar Khan
Shah Fekhreddeen
Rajah Ramchund
Luſhker Khan
Syed Ahmed
Aly Khan Kaher
Roy Kelyanmull
Tayr Khan Meer Feraghet
Shah Mahommed Khan
Roy Serjen
Shahhem Khan
Aſof Khan for Jaafer Beg.

Munſubdars of 1500.

Sheikh Ferid
Semanjy Khan
Terdy Khan, ſon of Kya Khan
Mehtee Khan Aneeſs
Roy Durga
Madhu Sing
Syed Coſſim.

Munſubdar of 1250.

Royſal Durbary.

Munſubdars of 1000.

Moheb Aly Khan
Sultan Rajah, commonly called Abdul Azem
Khajeh Abdullah
Khajeh Jehan, called alſo Tatar Khan
Hakeem Abulfettah
Sheik Jemal
Jaafer Khan
Shah Feniey
Aſedullah Khan
Sadet Ali Khan
Roopſy Byragy
Ytimad Khan
Baz Bahadre
Mooteh Rajah (the fat Rajah) Oude Sing
Shah Manſoor
Ketelek Kadem Khan
Aly Khan
Adel Khan
Ghiaſſeddeen Khan
Ferokh Huſſain Khan
Mayia Khan
Mahommed Kuly

Mehr Aly Khan
Khajeh Ibrahim
Selim Khan
Hebib Aly Khan
Jegmull
Ulugh Khan Hebſhy
Mukſood Aly Khan
Kebool Khan
Aly Khan, the younger
Sebdel Khan
Syed Mahommed Meer Adel
Rezwy Khan, alſo called Mirza Meerek
Mirza Nijat Khan
Syed Haſhem
Ghazy Khan
Ferhet Khan Mehter Sekaiy
Roomy Khan
Semanjy Khan
Shah Beg Khan
Mirza Haſſan
Hakeem Zembul
Khodavend Khan
Mirza Aly Khan
Saadit Mirza
Shemal Khan
Fazel Khan
Maſoom Khan
Toolek Khan
Khajeh Shemſeddeen
Juggut Sing
Nekeeb Khan
Meer Morteza
Shemſy
Meer Jemaleddeen Huſſain
Syed Rajoo
Meer Sherif
Huſſain Beg
Sheruyah Khan
Neterby
Jelal Khan
Mobarec Khan
Taſh Beg Khan
Sheikh Abdullah
Rajah Rajſing
Roy Bohj.

Munſubdars of 800.

Sheer Khajeh
Mirza Khorem.

Munſubdars of 700.

Coreiſh Sultan
Cara Bahadre
Mozeffer Huſſain Mirza
Koondowk Khan
Sultan Abdullah

Mirza

Mirza Abdolrahman
Kya Khan
Durbar Khan, called alſo Anayit Chan
Abdalrahman
Coſſim Aly Khan
Baz Bahadre
Syed Abdullah Khan
Dahroo
Ahmed Beg
Hakeem Aly
Goojer Khan
Sudder Jehan
Tekhteh Beg
Roy Tuperdoſs
Sheik Abdalraheem
Midney Roy
Abul Coſſim
Vizier Beg
Tahyr
Baboo
Mongely.

Munſubdars of 600.

Mahommed Kuly
Bukhtiar Beg
Hakeem Hemam
Mirza Anwer.

Munſubdars of 500.

Baltoo Khan
Meerek Bahadre
Laal Khan
Sheik Ahmed
Iſcander Beg
Nooreen Khan Beg
Jelal Khan
Permanund
Timur Khan
Sany Khan
Syed Jemaleddeen
Jugmail
Huſſain Beg
Huſſain Khan
Syed Jhejoo
Munſeb Mhan, commonly called Sultan Mahommed
Cazy Aly
Hajy Yuſef Khan
Rawelbeehm
Haſhem Beg
Mirza Feridun
Yuſef Khan
Noor Kelej
Meer Abdulhy
Shah Kuly Khan

Ferokh Khan
Shadman
Hakeem Ain-ul Mulk
Janiſh Bahadre
Meer Taher
Mirza Aly Beg
Roſs-Dam
Mahommed Khan
Abulmozeffer
Khajagy Mahommed Huſſain, Meer Ber
Abul Caſſem
Kemir Khan
Durjen Singh
Sebel Singh
Muſtafa
Nezir Khan
Ramchund
Rajah Meketmull
Rajah Ramchund
Syed Abul Coſſim
Dulput

Munſubdars of 400.

Sheikh Fizy
Hakeem Miſry
Irej
Suket Singh
Abdullah
Aly Mahommed
Mirza Mahommed
Sheikh Baized
Ghezny Khan
Khajeh Ketchek
Sheer Khan
Fettahullah
Roy Menoher
Khajeh Abdulſemed Shereen Kalem
Selhedy
Ramchund
Bahadre Khan Kowrdar, maſter of the kowr
Banka.

Munſubdars of 350.

Mirza Abuſyed
Mirza Senjer
Aly Merdan
Reza Kuly
Sheikh Khuboo
Zea ul Mulk
Hemzah Beg
Mokhtar Beg
Hyder Aly
Beyſheru Khan
Cazy Haſſan
Meer Morad

Meer

Meer Coſſim
Band Aly
Khajehgee Fettahullah
Zahid
Doſt
Eyar
Ezetullah
Altoon Keleej
Jan Keleej
Syefullah
Huſſain Keleej
Abulfettah Atalik
Syed Baized
Belbedher
Abul Maaly
Baker
Baized Beg
Sheikh Dowlet
Huſſain
Keyſo Doſs
Mirza Khan
Mozeffer
Tulſy Doſs
Rhamet Khan
Ahmed Coſſim
Bahadre
Dowlet Khan
Shah Mahommed
Haſſan Khan
Tahr Beg
Kiſhen Doſs
Man Sing
Meer Gediey
Coſſim Cokeh
Nad Aly
Neelkunth
Ghiaſs Beg
Khajeh Aſhreff
Sheref Beg
Ibrahim Kuly.

Munſubdars of 250.

Abulfettah
Beg Mahommed
Imam Kuly
Sefder Beg
Khajeh Soliman
Berkhoordar
Meer Maaſoom
Khajeh Malk Aly, Meer Sheb
Roy Ram Doſs Dewan
Shah Mahommed
Rahim Kuly
Sheer Beg, Yeſawel Baſhy.

Munſubdars of 200.

Iftekhar Beg
Pertaub Singh

Haſſan

Haſſan Khan
Jyardgar Huſſain
Kamran Beg
Mahommed Khan
Nezameddeen Amed
Seket Singh
Amadul Mulk
Sherif
Cara Behreh
Tatar Beg
Khajeh Moheb Aly
Hakeem Mozeffer
Abdul Subhan
Coſſim Beg
Sherif
Nekya
Khajeh Abdul Semed
Hakeem Lutefullah
Sheer Afken
Amanullah
Selim Kuly
Keleel Kuly
Vely Beg
Beg Mahommed
Meer Khan, Yeſawel
Sermeſt Khan
Syed Abdul Haſſan
Syed Abdulwahed
Shajeh Beg Mirza
Sekra
Shady Beg
Baky Beg
Yunan Beg
Sheikh Kebeer
Mirza Khajeh
Mirza Sherif
Shuckerullah
Meer Abdulmomin
Leſhkery
Aca Mulla
Mahommed Aly
Muhtra Doſs
Suhtra Doſs
Meer Morad
Kela
Syed Dervyſh
Jenyd
Syed Abu Iſhac
Fettah Khan, Cheeteh Ban
Mokeem Khan
Laleh
Yuſef
Hebby, Yeſawel
Hyder Doſt
Doſt Mahommed
Shahrokh
Sheer Mohammed
Aly Kuly

Shah

Shah Mohammed	Meer Sherif
Sanwal Doſs	Bahar Khan
Khajeh Zehireddeen	Kyſu Doſs
Meer Abul Coſſim	Syed Lad
Hajee Mahommed	Neſſeer
Mahommed Khan	Sankeh
Khajeh Mokeim	Kabil
Kader Kuly	Adownd
Firozeh	Sunder
Taj Khan	Nurem
Zyneddeen Aly	

THE AHDY.

There are numbers of brave active men on whom, although his majeſty does not beſtow a munſub, yet, being accounted khaſs, or particular ſervants, they are freed from being under the orders of any one, and thus dignified by their independence. Such an officer is called an ahdy. They have a ſeparate dewan and bukhſhy, and a great emeer is appointed their chief. A fit perſon is appointed to receive thoſe who wiſh to be entertained in this capacity, and he brings ſuch every day to the palace without demanding any fee; when they are examined and approved by his majeſty. The yadaſht* and the taleekeh* being made out, a deſcription of the ahdy's perſon is taken; then the burawoord is prepared, when the bukhſhy takes ſecurity, and brings the ahdy a ſecond time to the palace, where his pay is always ſomewhat increaſed, ſometimes a fourth or a half, but frequently from ten to ſeventy rupees. Some receive upwards of 500 rupees *per menſem*. After he has been a ſecond time before his majeſty, his

* Theſe are fully explained under the head Dagh or Mark.

horſe

horſe is marked with the figure 9. At firſt, each ahdy was allowed to have as many as eight horſes, but now he has never more than five. Upon producing the ſikhut he receives a perwancheh, which ſerves for ever after. Every four months he goes to have the identity of his perſon aſcertained, which being authenticated by the dewan and bukhſhy of this department, the muſhreff of the treaſury draws out a kubz (or receipt) which is ratified by the ſignatures of the miniſters of ſtate, when the treaſurer takes it and pays the amount. Before the expiration of each quarter they receive one month's pay in advance. In the courſe of the year, ten months ſalary is paid in ready money, and two months pay are ſtopped on account of his horſe and other expences; and out of the ten months there is a farther ſtoppage of a twentieth part. On entering the ſervice he finds himſelf a horſe, and when that dies he is mounted by government; when his horſe dies, proper officers make out a certificate thereof, which is called a ſaketnameh, in order that his pay may be regulated accordingly, for until he has found another horſe, he ceaſes to draw any pay for one; and if he neglects to obtain the certificate, he is not allowed any thing from the time of the laſt muſter. Thoſe who are in want of horſes conſtantly attend at the palace. A great number of horſes are thus beſtowed, half the price of which is accounted as a preſent, and half is paid for in quarterly ſtoppages, or, if he is in debt, in two years.

THE OTHER CAVALRY.

The akachundely ſettles the value and rank of the horſe, when he is ſcrutinized by the bukhſhees, and then a deſcription of the man is taken down in writing. A trooper who has more than one horſe, has a camel or an ox added to his eſtabliſhment, for which he has an additional allowance of half the ſum allowed for cattle, as before mentioned: if he is well mounted,

mounted, or if his horſes are of inferior rank, only two-fifths addition. Single horſemen are paid after the following rates:

Irakee, man and horſe,	—	90 Rs. *per menſem*
Mojenneſs, do. —	—	25
Tourky, do. —	—	28
Yabu, —	—	18
Tazee, —	—	15
Jungeleh, —	—	12
A horſeman employed by the khalſeh, had formerly		25
Has now —	—	15

Formerly, horſemen had as far as four marked horſes; now, no one is allowed more than three; formerly, every dehbaſhy had two troopers of five horſes, three troopers of two horſes, and two troopers of one horſe each, and the other munſubdars in proportion; now, the proportion is, three troopers of three horſes, four of two horſes, and three of one horſe each.

THE INFANTRY.

His majeſty has formed theſe into different ranks, with ſeparate regulations for each.

THE BUNDOOKCHEECAN.

There are twelve thouſand of theſe employed about the royal perſon. To theſe are appointed a treaſurer, a daroghah, and tepukchees, which, although diſtinct offices, have all been occaſionally executed by one perſon. The pay of the bundookcheecan has already been particularized.

DURBANAN, OR PORTERS.

A thouſand of theſe active and vigilant men guard the palace. The mirdehahs of theſe are paid after five rates, *viz.* 300, 160, 140, 130, and 180 dams; and the other porters from 110 to 120 dams *per menſem.*

THE KHIDMUTTEEAH.

A thouſand of theſe alſo guard the environs of the palace. A ſirdar, or chief of twenty, has monthly from fifty to two hundred dams; a dehbaſhy from 140 to 180 dams; and of the inferior, 120, 110, or 100 dams each. This tribe was formerly notorious for cunning and roguery; and former monarchs deemed them incorrigible; but now, by his majeſty's diſcipline, they are famous for their good order and honeſty: formerly they were called mavy; now they are ſtyled khidmutteeah (or ſervants); and their chief, or rajah, has the title of khidmut roy, and is an obedient ſubject of the empire.

MEWRAH.

Theſe are natives of Mewat, who are admirable for carrying meſſages that require diſpatch, and bringing money from diſtant places; are excellent ſpies, and will engage in the moſt difficult undertakings. They are a thouſand in number, and have the ſame pay as the khidmutteeah.

SHUMSHEERBAZ, OR GLADIATORS.

This tribe is of various kinds, and perform wonderful feats; fighting and jumping with great art and agility.

Some

Some fight with ſhields, and others engage with cudgels: theſe laſt are called in the Hindovee language, lakrayit. Others have no defence, and make uſe of one hand only, and are thence called in Hindoſtan, ekhateh. Thoſe who come from the eaſtern parts of Hindoſtan uſe a ſmall ſhield, which they call chorwah. Thoſe of the northern provinces have ſhields of ſuch a magnitude as to cover a man and horſe; and this kind of ſhield is called tilwah. Others, who are called pehrayit, uſe a ſhield ſomewhat leſs than the height of a man, and one guz in breadth. Others, called banayit, have a long ſword, whoſe handle meaſures a guz in length, which they manage very dexterouſly. There is another famous tribe, called bungolee, who have not any ſhield, but make uſe of a ſingular kind of ſword, with a crooked hilt, which they handle with great dexterity. Others are very ſkilful in fighting with daggers and knives of various forms; and of theſe there are upwards of one hundred thouſand, the choiceſt of whom are entertained by his majeſty. The ſuddy, or ſirdar of an hundred ſhumſheerbaz, is at leaſt of the rank of ahdy. His pay is from eighty to ſix hundred dams *per menſem*.

The pehluwan, are wreſtlers and boxers of Iran and Turan. There are alſo expert ſlingers of Gujerat and other parts of Hindoſtan, who are called mul, numbers of whom are in his majeſty's ſervice. Their monthly pay is from ſeventy to four hundred and fifty dams; and every day ſome of the above combat together, and receive various rewards.

THE CHEELAH.

His majeſty does not approve of giving to theſe unfortunate men the opprobrious name of ſlave, but calls them cheelah; which word in the Hindovee language ſignifies one who relies on another.

Of theſe there are ſeveral kinds: 1ſt, Thoſe who are conſidered as common ſlaves, being infidels taken in battle; and they are bought and ſold. 2d, Thoſe who of themſelves ſubmit to bondage. 3d, The children born of ſlaves. 4th, A thief, who becomes the ſlave of the owner of the ſtolen goods. 5th, He who is ſold for the price of blood.

The daily pay of a cheelah is from one dam to one rupee; they are formed into diviſions, and committed to the care of ſkilful perſons to be inſtructed in various acts and occupations.

His majeſty, out of his humanity and diſcernment, promotes theſe and other inferior claſſes of people according to their merits; ſo that it is not uncommon to ſee a foot-ſoldier raiſed to the dignity of an emeer of the empire.

KAHARS, OR BEARERS.

Theſe are natives of Hindoſtan, who carry aſtoniſhing burdens upon their ſhoulders over the moſt uneven ground. They alſo carry palekees, ſukhaſens, chowdowles, and doolees, with ſuch an even pace, that the rider is hardly ſenſible of the motion. The beſt are thoſe of the Deccan and Bengal; and there are alſo many good ones in the northern ſoobahs. Several thouſands do ſervice at the palace. A ſirdar, or head-bearer of a ſet, receives monthly from one hundred and ninety-two to three hundred and eighty-four dams; and a common bearer has from one hundred and twenty to one hundred and ſixty dams.

THE PYADEH DAKHELY.

The foot-ſoldiers ſo called, are under the command of the omrahs, but receive their pay from the ſtate. Every munſubdar has, in addition to the complement of his cavalry, half the number of infantry, deſcriptions of whoſe perſons are taken down in writing by his aka or munſubdar. Of theſe infantry one-fourth are bundookcheean, and the reſt archers, excepting a few who are carpenters, blackſmiths, water-carriers, and pioneers. The pay of the bundookcheean has already been particularized. Of the archers, the mirdehah has from 180, and the others from 100 to 120 dams. Of the artificers who are paid as foot-ſoldiers, ſomething has already been ſaid in the firſt part of the work.

OF THE DAGH, OR MARK.

When the rank of the man, together with the number and qualities of his horſes, are ſettled by particular officers, another takes a deſcription of his perſon in writing, with an account of his age, country, and religion. There is alſo a daroghah, whoſe buſineſs it is to ſee that the men do not meet with any vexatious delays, and that they do not ſuffer from bribery or any other artifices.

Firſt, the daroghah brings the recruit to his majeſty, in whoſe preſence his rank is ſettled, and a taleekeh is given him accordingly, unleſs he be of the number of dakhely; in which caſe the munſubdar furniſhes him with a certificate. Next, he is carried before five officers whom his majeſty has appointed to examine the men and cattle, and to fix the pay of each; and upon his producing to them the deſcription of himſelf and his cattle,

cattle, the order for his monthly pay is written at the bottom of the paper, to which they affix their ſeals to prevent any alteration; then thoſe officers ſend the above paper to the dewan nazir, who again brings the recruit to the preſence, in order that his pay may be ultimately determined. His majeſty is an excellent phyſiognomiſt, and can eaſily diſcover the reſpective merits of each. When the certificate is ratified, the wakyahnavees puts his ſignature to it, and the meer arz and the ſardar of the kuſhek add their ſeals. Upon this ſunnud being produced, the daroghah marks the horſes.

When the mark was firſt introduced, it was made in the ſhape of the head of the Perſian letter *ſeen*, and was put upon the left ſide of the horſe's neck. Next, it was made with two *alifs* in the ſhape of a croſs on one of the horſe's thighs; after that, it was for ſome time in the form of a bow without a ſtring; and at laſt it was made in numerals, and on the left buttock. Upon the introduction of numerals, it had the firſt time the figure 1; and on the ſecond time of marking, the figure 2, and ſo on; but now that every department has a particular figure, the ſame is repeated as often as the horſe is marked. The cuſtom of marking was firſt introduced, that the daroghas might know for certain when a horſe died, or was exchanged; and thus be able to determine what pay was due to the troops.

Many of the tepukchies, and other ſervants employed about the palace, who have not leiſure to attend to the buſineſs of a jageer, receive their ſalaries in ready money, and have the dagh or mark renewed every eighteen months. The omrahs, who are ſtationed at a great diſtance from court, have the dagh renewed only once in twelve years, but then ſix years after the firſt marking, ten *per cent.* is leſſened in their eſtabliſhment. When the munſub of any one is increaſed three years after the dagh has been performed, he

for

for the preſent receives only a tunkhah for himſelf; and the additional men do not receive theirs until their horſes are marked.

On the renewal of the dagh, if any one brings a better horſe to be exchanged for the one he then rides, it is to be ſent to his majeſty for his examination and approbation.

THE KUSHEK, OR MILITARY COMMANDS.

Theſe, which are alſo called the chowkees, are of three kinds: 1ſt, The munſubdars, ahdeean, cavalry and infantry, are formed into ſeven diviſions, and each appointed to do duty on a particular day of the week, under the command of one of the principal omrahs. A perſon who is perfectly converſant in the military uſages and regulations, is appointed to the office of meer arz of the kuſhek, through whom and the emeer all the royal orders for this department are iſſued, and they are continually in waiting near the palace to receive his majeſty's commands. Every afternoon the principal officers of the guard carry the kowr to the public hall of the palace, and there arrange themſelves in a row on the left hand of the monarch, the others placing themſelves in like manner on the right. His majeſty is perſonally acquainted with every one, and immediately diſcovers if there be any abſentees. When both ranks have made the tuſleem, they take leave and retire. If his majeſty happens to be employed upon ſome other buſineſs, one of his ſons officiates here in his ſtead.

If any one abſents himſelf from guard through frivolous pretences, he is fined a week's pay, and ſometimes is alſo reprimanded.

2d, The

2d, The whole army is formed into twelve diviſions, each of which is appointed for the duty of a particular month. Every perſon is obliged to take his tour of duty, excepting thoſe employed on the frontiers of the empire, or on ſpecial ſervice; but even they muſt make a repreſentation of their particular ſituation previous to the arrival of their tour of duty, that they may receive the royal orders thereon in due time, determining whether they are to remain where they are or not. On the firſt day of every ſolar month the guard at the palace attend and make the tuſleem, in the manner already deſcribed, and are on this occaſion diſtinguiſhed by preſents, and other royal marks of favour.

3d, The whole army is again formed into twelve diviſions, and each diviſion does a year's duty in rotation.

THE OFFICE OF WAKYAHNAVEES.

This is an admirable inſtitution, and abſolutely neceſſary for the well conducting of the affairs of an empire. Although the name of the office exiſted in former reigns, yet it was never applied to any uſeful purpoſe till his majeſty's acceſſion to the throne. For executing the offices of this department there are appointed fourteen able tepukchees, ten of whom do duty daily in rotation. Some others are alſo added as ſupernumeraries, one of whom attends every day; and if it happens that one of the fourteen firſt mentioned is abſent upon a matter of neceſſity, this additional perſon officiates in his room. Theſe ſupernumeraries are called kowtel.

It is the buſineſs of the wakyahnavees to take in writing an account of the following occurrences: Whatever his majeſty does himſelf, and the orders that he iſſues—what repreſentations are made him by the miniſters of ſtate—

ſtate—what he eats and drinks—when he ſleeps, and when he riſes—and what time he ſits on his throne—how long he continues in the haram—when he goes to the bargah khaſs, or to the bargah aum—in what manner he hunts—what game he kills—when he marches, and when he halts—what offerings are preſented—what books are read to him—what alms and donations are beſtowed—what grants are made of ſeyurghal—what accidental increaſe or deduction may happen in the revenue—what contracts are concluded—what given in farm—what is bought—what is committed to the charge of any one—what peiſhcuſh and remittances of revenue are received—what firmans are iſſued under the royal ſeal—the arrival, introduction, or departure of any perſon of conſequence—what petitions are received, and what anſwers given—what period is fixed for the execution of any particular order—who is abſent from his guard—what battles are fought, and with what ſucceſs—when peace is concluded, and upon what terms—the death of any perſon of rank—what battles of animals have been exhibited, and who won the bets—what cattle die—what rewards are beſtowed, or puniſhments inflicted—how long his majeſty ſat in public—what marriages and births happen—when his majeſty plays at any game—of public calamities—and what harveſts are produced.

The account of the occurrences being read to his majeſty, and approved by him, the daroghah puts his ſeal upon it, after which it is carried to the perwanchee and the meer arz for their reſpective ſeals. The paper when thus authenticated is called a yadaſht; then a perſon who writes a clear ſtyle and a fair character, takes the yadaſht and makes an abridgment of it, and having put his ſeal to it, gives it in exchange for the yadaſht. To this abridgment are added the ſeals of the wakyahnavees, the meer arz, and the daroghah of this department. This abridgment is called the taleekeh, and

the writer thereof the taleekehnavees. Laſtly, it is authenticated by the ſeal of the perwanchee.

OF SUNNUDS, OR GRANTS.

A paper authenticated by proper ſignatures is called a ſunnud; and the dufter (or regiſter) is the book in which the ſunnuds are entered.

His majeſty is particularly circumſpect regarding this department, and takes care that none but perſons of the ſtricteſt integrity are appointed to officiate in it.

The dufters (or regiſters) are of three kinds: 1ſt, The abwabulmal, which contains the accounts of the revenues, the increaſe or deficiency therein. 2d, The abwabultahaweel, being the accounts of the receipts and diſburſements of the houſehold, with thoſe of the different treaſurers. 3d, The towjee, which exhibits the eſtimates of the demands for the military eſtabliſhments, with the means for ſatisfying them.

Some ſunnuds have nothing but the royal ſeal; others are firſt authenticated by the ſeals and ſignatures of the miniſters of ſtate, and afterwards are ratified by affixing the royal ſeal; and ſome have only the ſeals and ſignatures of the miniſters, without the royal ſeal.

A firman ſubtee has the ſignatures of the miniſters, together with the royal ſeal, and is iſſued on appointment to any of the following employments: a munſubdary, vakalet, ſepahſelahry, etaleeky (or the office of preceptor) to any of the king's ſons, the emeer ul omraiy, the nahayutty, the vizarut, the bukhſheegurry, and the ſuddarut. Alſo, for the grant of a jageer ſir, or tun, for confirming the ſalaries of officers in conquered territories,

territories, for granting a meelkeeyet, for a grant of ſeyurghal, and for ſupplies for repairing religious buildings.

When the taleekeh, before deſcribed, is ſettled, the dewan of the jageers draws out upon it an eſtimate of the tunkhah; and if it contains an order for the dagh (or marking the cattle) it is ſent to the bukhſhees for a ſecond reviſal, after which his majeſty writes *naveeſund* (let them write it). Then the bukhſhees write down the number of men, and the proper officers add the deſcriptions of their perſons; and when the dagh is completed, one of the principal bukhſhees takes the taleekeh, and gives in exchange an eſtimate of the monthly pay under his ſeal and ſignature. This paper, which is commonly called the ſirkhut, is authenticated in the offices of the other bukhſhees by ſome particular marks. The dewan keeps this ſirkhut, and draws out an eſtimate of the pay monthly and yearly, which he preſents to his majeſty, who, if there be an order for a jageer, writes at the top the following words: *taleekeh tun kalemy nemayend* (let them write the taleekeh for the tunkhah). The tepuckchees keep this as a voucher for themſelves, and deliver a copy of it. Then this new paper is prepared in the following manner: Firſt the dewan writes upon it *keid nemayend* (let them enroll it); after which the dewan bukhſhee and the muſhreff dewan put their ſeals and ſignatures to it. Next, his majeſty commands the berat to be iſſued. Then the writer of the towjee keeps the above mentioned copy of the ſirkhut, and writes the particulars at the bottom of the berat; and the muſtofy, after he has examined it, affixes his ſignature and ſeal, after which the following officers do the ſame: the nazir, the other bukhſhees, the dewan kull, the muſhreffs, the vakeel, the dewan of the houſehold, and the khanſaman. Orders for ready money payments undergo the ſame forms as above deſcribed, after which a calculation of the monthly pay of the men and the munſubdar's ſeparate allowance are added at the foot

thereof. Orders regarding the offices, matters of transfer, or committing to the truſt of any one, or for the wages of the inferior ſervants, have alſo berats; and it is a rule, that the muſhreff of each department makes out berats every three months; one from the Perſian month Ferverdeen * to Sheriyur †; and the ſecond from Mehr ‡ to Isfendiar §. Some of the inferior ſervants have their deſcriptions taken in writing, being included in the rolls of the army, whilſt others are only known by their offices; amongſt which laſt are the ſervants of the ſtables. The berat is prepared in the following manner: Firſt is drawn out an eſtimate of the allowances for grain, graſs, &c. as paid in ready money, or kind, together with an account of the monthly pay of the ſervants of that department; then the dewan of the offices examines it, and, if it is right, he gives a tunkhah or aſſignment for it, and writes on the margin the following words: *berat naveeſund* (let them write the berat); upon which the muſhreff writes the berat, and then prepares the kubz (or receipt) and affixes to it his ſeal and ſignature. If the berat is for ready money, a fourth part of the amount is deducted, for which a ſeparate receipt is given. After it has gone through all theſe forms the dewan of the office writes *ſubtnemayend* (let it be confirmed). Then the muſhreff and officers of the towjee, the muſtofy, the nazir, the dewan of the offices, the dewan kull, the khanſaman, the muſhreff dewan, and the vakeel, affix their ſeals and ſignatures to the berat and kubz, the eſtimate having been previouſly carried to each of theſe officers for their inſpection. When all the officers have affixed their ſeals and ſignatures, it is ratified by the royal ſeal. Then at the back of the kubz, are written the particular ſpecies of coin in which it is to be paid, at the current value, and in the following proportions: Mohurs, one-fourth; rupees, one-half; dams, one-fourth.

* March. † Auguſt. ‡ September. § February.

The

The firman for a munſub is prepared in like manner, excepting that it has not the ſignatures of the officers of the houſehold. The firman for the ſeyurghal differs only in that, after the dewan kull, the ſudder puts on his ſeal. In the firmans that are written in the Toghrah character, the two firſt lines are the ſhorteſt. This kind of firman is called a perwancheh; and it is uſed for the following purpoſes: For the ſalaries of the begums, and of the king's ſons, and the penſions of the learned; for the monthly pay of the ahdyan and the cheelah, and of ſome particular ſervants of the houſehold, and for the allowance of food for the bargeer horſes. The treaſurers do not require a new ſunnud every year, but pay the money upon the kubz being produced with the proper official ſignatures. The kubz is prepared after the following manner: The muſhreff draws it out, when the perſon who is to receive the amount puts his ſeal to it, after which the dewan writes *ſubtnamayend* (let it be confirmed), when the dewan kull and the khanſaman add their reſpective ſeals and ſignatures. The perwanchehs for the ahdyan have the ſignatures and ſeals of the muſtofy, the dewan, the bukhſhee, and the ahdybaſhy: and as the king's ſeal is not required for a kubz, neither is it uſed for the ſirkhut, nor for deeds of ſale, nor for the aruznameh (or particulars of receipts of revenue) nor for the kerarnameh (or the collector's agreements with the farmers and huſbandmen) nor for the mokaſa (or the muſtofee's examination of the treaſurer's accounts.)

THE RANKS OF SEALS.

The firman, the perwanchah, and the berat, are made into ſeveral folds, beginning from the bottom. On the back of the firſt fold from the bottom, which is neceſſarily the ſmalleſt, and towards the right corner, which is always cut off, is the ſeal of the vakeel; and, oppoſite to it, but a little below,

below, is the ſeal of the muſhreff, put in ſuch a manner that half of it goes to the ſecond fold; and in like manner, at a ſmall diſtance is the ſeal of the ſudder; but Sheikh Abdul Neby, and Sultan Khajeh uſed to affix their ſeals in a line with that of the vakeel. In the middle of the firſt fold is the place of the perſon who is neareſt in rank to the vakeel; ſuch as Oungeh Khan, in the time of Munem Khan, and Adhum Khan. In the ſecond fold the meer mal, the khanſaman, the perwanchee, and ſuch like, put their ſeals in the upper part; and in the lower part of the ſame fold, the dewan and the bukhſhee kull. In the third fold are the ſeals and ſignatures of the bukhſhee juz and the dewan of the houſehold. The muſtofees ſign and ſeal in the fourth fold; and the writer of the towjee in the fifth fold. The royal ſeal is affixed in the front above the Togra writing. On the taleekeh, one of the king's ſons affixes his ſeal at the top.

THE FIRMAN BYAZEE.

Some of the royal mandates require diſpatch in the execution, and are not to be known to every one: ſuch an order has only the royal ſignet, and is called a firman byazee. It is made up into a number of folds, after which it is doubled in the middle, ſo that the extremities meet together, and a ſlip of paper is tied over it in a knot, and then ſealed up. The knot is faſtened with viſcous juice of the bur, the peepul, or ſome other tree, which, like wax, cannot be diſſolved in water, nor be opened without the application of fire. This firman is encloſed in a purſe, made of cloth of gold, and given in charge to a munſubdar, an ahdy, or a foot-ſoldier, according to the nature of its contents. The perſon to whom it is ſent, having proceeded a proper diſtance to meet it, performs various acts of obeiſance, and putting it upon the crown of his head, makes the ſijdah; and rewards the meſſenger according to his rank. His majeſty has ordered,

ordered, that every written repreſentation that is ſent to him ſhall be enclоſed in ſuch a bag or purſe as above deſcribed.

THE MANNER OF RECEIVING PAY.

When any one is entertained as a ſeepah (or ſoldier) and the dagh is performed, he obtains his ſunnud without any expence or delay. And although, in the ſunnud, the pay is ſpecified in dams, yet at the time of making out the eſtimate, half is in rupees, formerly rated at forty-eight dams each; a quarter in mohurs of nine rupees each; and the remaining quarter in dams. Now the value of the rupee is reduced to forty dams. His majeſty, out of his juſtice, has ordered that the rupee ſhall be iſſued to the troops at that rate. Out of a year's pay one month is ſtopped for the horſe and accoutrements. The horſe is valued ten or fifteen rupees above the prime coſt. However, as by his majeſty's prudent management they are purchaſed at very cheap rates, they ſuffer no loſs by this trifling advance. The ahdyan are always employed in executing the royal orders of moment, and if they behave with propriety, are allowed all that they receive as preſents, otherwiſe a part thereof is reckoned in their pay. If an ahdy neglects to attend guard, he is paid fifteen days, and the other officers and ſoldiers a week's pay. The munſubdars are authorized to ſtop a twentieth part out of the pay of their men, for various expences.

MUSA-ADET, OR AIDS GRANTED TO MILITARY OFFICERS.

Thoſe who are paid by tunkhah, as well as they who receive ready money allowances, and who are not of ſuch an inferior rank as admits of their receiving a donation, being ſubject to temporary difficulties for want of money, his majeſty, who wiſhes to gain the affection of all his ſervants, has

has appointed a ſeparate treaſurer and meer arz, that thoſe who want a loan may obtain it without any injury to their reputation, or by being expoſed to difficulty or delay. For the firſt year no intereſt is required; the ſecond year a ſixteenth part is added; the third year an eighth; the fourth year a fourth; and, from the fifth year to the ſeventh, fifteen *per cent.*; from the eighth to the tenth year, ſeventeen *per cent.*; and after ten years, double the principal, beyond which there is no increaſe. This has proved a wholeſome leſſon to exorbitant uſurers, who now lend their money on moderate terms.

DONATIONS.

His majeſty beſtows preſents of money after different ways, according to the various ranks of men, giving to ſome publicly, and rewarding others in private. To ſome he apparently gives a loan, but never receives repayment of it: and there are daily given away elephants, horſes, and many valuable articles to an aſtoniſhing amount. Every day the bukhſhees read over the names of the guard and others, and point out thoſe upon whom horſes have not been beſtowed; but after a perſon has received a horſe, his name is not read again for a year.

OF ALMS.

His majeſty beſtows upon the poor and needy, money and neceſſaries of every kind, gladdening the hearts of all in public or private. Many are allowed daily, monthly, or annual penſions, which they receive regularly, without any delay or deduction. Beſides theſe eſtabliſhments, the ſums that are daily beſtowed upon particular perſons, in conſequence of repreſentations made in their favour, as well as the food and neceſſaries conſtantly diſtributed amongſt the indigent, are beyond deſcription. There

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is a treaſurer always in waiting in the preſence for this purpoſe; and every needy perſon who preſents himſelf before his majeſty, has his neceſſities inſtantly relieved.

THE CEREMONY OF WEIGHING THE ROYAL PERSON.

As a means of beſtowing a largeſs upon the indigent, the royal perſon is weighed twice a year, various articles being put into the oppoſite ſcale. —The firſt time of performing this ceremony is on the firſt day of the Perſian month Aban *, which is the ſolar anniverſary of his majeſty's birth-day. He is then weighed twelve times, againſt the following articles: gold, quickſilver, raw ſilk, artificial perfumes, muſk, roohtooteea, intoxicating drugs, ghee †, iron, rice-milk, eight kinds of grain, and ſalt. And, at the ſame time, according to the years that his majeſty has lived, there are given away a like number of ſheep, of goats, and of fowls, to people who keep theſe animals for the purpoſe of breeding. A great number of wild birds of all kinds are alſo ſet at liberty on this occaſion.

The ſecond time of performing this ceremony is on the fifth of the Arabian month Rejib, when he is weighed eight times, againſt the following things: Silver, tin, linen cloths, lead, dried fruits, ſoſame-oil, and pot-herbs: and, on this occaſion, the feſtival of Salgeerah is celebrated; and donations are beſtowed upon people of all ranks. The king's ſons and grandſons are weighed once a year, on the ſolar anniverſary of their reſpective nativities, againſt ſeven or eight things, and ſome as far as twelve; which number they never exceed: and according to their reſpective ages, ſuch a number of beaſts and fowls are given away, and ſet at liberty. There are appointed for this ceremony a ſeparate treaſurer and muſhreff.

* October. † Melted butter.

OF THE SEYURGHAL.

Our wiſe monarch beſtows different favours upon men according to their rank and ſituation in life. Four claſſes of men have land and penſions granted them for their ſubſiſtence. 1ſt, The learned and their ſcholars; 2d, Thoſe who have bade adieu to the world; 3d, The needy who are not able to help themſelves; 4th, the deſcendants of great families, who, from a falſe ſhame, will not ſubmit to follow any occupation for their ſupport. When a ready-money allowance is given to thoſe, it is called wezeefeh; and land ſo beſtowed is named meelk, and muddulmaſh: and after thoſe ſeveral ways crores are given away. In order that the conditions of men and their reſpective neceſſities may be properly aſcertained, a perſon of known impartiality, humanity, and diligence, is dignified with the office of ſudder, for the purpoſe of inveſtigating thoſe points. The cazy and the meer adel are under his orders. There is alſo an able tepuckchee appointed, to keep a regiſter of every tranſaction in this department; and he is called the dewan ſaadet. His majeſty has alſo directed the nobility to bring to his preſence all fit objects of charity, who never fail of obtaining their heart's content.

When his majeſty firſt began to give ſome attention to this department, it was diſcovered that the ſudder had been guilty of various illicit practices; on which account Sheikh Abdul Neby was appointed to this office. The ſeyurghal of the Afghans and Chowdrees were annexed to the khalſeh, or exchequer, and the reſt left to his management and diſcretion. Some time after this, it was repreſented to his majeſty, that thoſe who poſſeſſed ſeyurghal had not their land in one place, but ſcattered in different parts; whereby the weak, whoſe grounds lay contiguous to the khalſeh, or to

jageer

jageer lands, ſuffered material injury and vexation. It was therefore commanded, that all the tunkhahs ſhould be granted upon places that lay contiguous to each other: and accordingly particular villages were ſet apart and appropriated to this purpoſe; which regulation afforded great relief. But of this ſudder alſo there were unfavourable reports; upon which an order was iſſued, that no one ſhould poſſeſs five hundred beegahs and upwards till he had been brought to the royal preſence, and there obtained his grant. But even this regulation was not found ſufficient to prevent diſhoneſty; wherefore it was ordered, that every hundred beegahs, which had not yet been ſeparated, being divided into five parts, three thereof ſhould be annexed to the khalſeh, excepting the lands granted to the Irany and Turany women. In conſequence of the above regulation reſpecting the ſeyurghal not included in the appropriated villages, the artful and avaricious quitted ſuch parts of their old lands as were bad, and took other places in the appropriated villages in exchange: upon which it was determined, that any perſon relinquiſhing his former land for other, ſhould have a fourth part deducted, and a tunkhah granted accordingly. When the colluſive practices of the cazees in general were detected and fully proved, his majeſty reſolved to place no further reliance upon men who carry a fair appearance with the world, but are inwardly baſe and corrupt. He examined this matter to the bottom, and finding ſome exceptions in favour of the cazees who had been appointed under the ſuddarut of Sultan Khajeh, he confirmed them in their offices, but degraded all the reſt. The Irany and Turany women were alſo convicted of colluſion; upon which it was ordered, that ſuch of them as poſſeſſed more than one hundred beegahs, ſhould be obliged to apply for a new grant. In the ſuddarut of Azeded Dowleh the following further regulations were enacted:—Whenever two or more perſons hold ſeyurghal in partnerſhip, without its being ſo ſpecified at the bottom of the grant, if one of them dies, the ſudder ſhall of his own authority divide the

land; and the ſhare that was poſſeſſed by the defunct, ſhall be annexed to the khalſah till the heirs make and eſtabliſh their claim. This ſudder was permitted to grant of his own authority as far as fifteen beegahs. It frequently happened that the poſſeſſors of ſeyurghal planted their grounds with fruit-trees, which yielded them a conſiderable profit; upon which the officers of government, wiſhing to benefit the ſtate, required a revenue from them. His majeſty was greatly diſpleaſed at the conduct of his officers in this reſpect, and commanded that no ſuch requiſition ſhould be made. It being diſcovered that thoſe who held one hundred beegahs, and even leſs than that quantity, were alſo guilty of diſhoneſt practices, his majeſty commanded Meer Sudder Jehan to bring all of them to the preſence to have their grants ſcrutinized. Afterwards it was directed, that the ſudder ſhould leſſen or increaſe the ſeyurghal, in ſuch manner as the author of this work might think adviſeable. The following are regulations now eſtabliſhed: The ſeyurghal land, when granted, ſhall be half arable; and the other half capable of being brought into circulation: or, if the whole be arable, a fourth part ſhould be deducted from the grant, and a tankhah iſſued for three-fourths only. The revenue of a beegah differs in every village, but is never leſs than one rupee. His majeſty, out of his righteouſneſs, is conſtantly attentive to this department, and is careful to appoint diſintereſted people to the offices of ſuddarut juz and kull.

OF MACHINES.

His majeſty has with great ſkill conſtructed a cart, containing a corn-mill, which is worked by the motion of the carriage. He has alſo contrived a carriage of ſuch a magnitude as to contain ſeveral apartments, with a hot bath; and it is drawn by a ſingle elephant. This moveable bath is extremely uſeful, and refreſhening on a journey. Other carriages for the convenience of travelling, are drawn by camels, horſes, or oxen.

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He has alſo invented ſeveral hydraulic machines, which are worked by oxen. The pulleys and wheels of ſome of them are ſo adjuſted, that a ſingle ox will at once draw water out of two wells, and at the ſame time turn a mill-ſtone.

OF THE TEN SEERS OF GRAIN EXACTED FROM EVERY BEEGAH OF LAND.

His majeſty, in return for the cares of royalty, exacts an annual tribute of ten ſeers of grain from every beegah of cultivated land throughout the empire; and granaries are erected in different parts of the kingdom, from whence the cattle employed by the ſtate are provided with ſubſiſtence. They are alſo applied to the relief of indigent huſbandmen; and in time of ſcarcity the grain is ſold at a low price, but the quantity is proportioned to the abſolute neceſſities of the purchaſer. Likewiſe, throughout the empire, a great quantity of food is dreſſed daily for the ſupport of the poor and needy. Proper officers are appointed to the charge of the granaries, and to keep the accounts of the receipts and expenditures.

OF FESTIVALS.

His majeſty, who knows what degree of regard is due to approved cuſtoms of antiquity, is continually endeavouring to make himſelf acquainted with them; and then, regardleſs of who was the inſtitutor, he adopts ſuch as appear proper, and rejects whatever diſpleaſes him. After having adopted a particular cuſtom or ceremony, he next conſiders how to make it of moſt general advantage, ſeeking for opportunities of benefiting mankind, and embracing every occaſion of beſtowing largeſſes upon his people. With this view he adopted the feſtival of Gemſhid, and other

feaſts

feaſts of the ancient Perſians, which are uſed as the means of beſtowing donations.

Firſt is the feſtival of Nowroz or the new year, when the ſun enters the ſign Aries. This is celebrated with feaſting for nineteen ſucceſſive days, during which time immenſe ſums of money and valuable articles are diſtributed. It commences on the firſt of the Perſian month Ferverdeen *, and continues till the end of the nineteenth. With the ancient Perſians, the day which bears the ſame name with the month was alſo a feſtival; and his majeſty has ordered them to be kept in the following order: The 19th day of the month Ferverdeen (March)—the 3d of Ardebeheſht (April)—the 6th of Khordad (May)—the 13th of Teer (June)—the 7th of Amerdad (July)—the 4th of Sheriyur (Auguſt)—the 16th of Mehr (September)—the 10th of Aban (October)—the 9th of Azer (November)—the 8th, 15th, and 23d of Dey (December)—the 2d of Bahman (January)—the 5th of Isfendiar (February):—and on every feſtival many public as well as private benefits are beſtowed. On thoſe days a kettle-drum is beat every three hours, accompanied by muſical inſtruments. On the feſtival of the new year there are public illuminations for three nights ſucceſſively; and again on the nineteenth night of the ſame month. Many particulars relative to theſe ancient ceremonies are related in the firſt volume of the Akbernameh.

THE KHUSHROZ, OR DAYS OF DIVERSION.

His majeſty gives this name to the ninth day after the feſtival of each month, and thereon aſſembles his court. Upon this occaſion the wives of

* March.

merchants

merchants hold a market, where they expoſe to ſale the manufactures of every country at their reſpective ſhops. The women of the haram, and others of character, reſort thither, and carry on a large traffic, to the mutual ſatisfaction of all parties *. His majeſty is alſo there in diſguiſe, by which means he learns the prices of different articles of merchandize, and hears what is ſaid of the ſtate of the empire, and the characters of the officers of government. When the female fair is over, another is ſet on foot for the men; when his majeſty and the courtiers come and make purchaſes: and at this time every man may repreſent his particular grievances, without the intervention of any one; when the injured never fail of obtaining redreſs, and the offenders are puniſhed. There are alſo a treaſurer and a muſhreff appointed to this department, that the merchants may receive immediate payment for the things that are purchaſed from them.

OF MARRIAGES.

This grand union of the ſexes, is not only beneficial in the procreation of the ſpecies, but is a check upon inordinate deſires, and preſerves the domeſtic peace of families.

His majeſty, who is ever ſeeking to do good by watching over the intereſts of all his ſubjects, does not admit, in this inſtance, of a diſregard to difference in religion, nor to the unſuitableneſs of the diſpoſitions of the parties towards each other, nor diſparity of rank; and he holds it ſinful for marriages to be contracted under the age of puberty, becauſe, if upon their arrival at years of diſcretion, they ſhould not be ſatisfied with each other, it muſt be a continual ſource of family-diſcord. He conſiders

* This fair is held in the ſquare of the haram.

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the conſent of the bride and bridegroom to be equally neceſſary with that of their parents. He thinks it improper that thoſe of near affinity in blood ſhould be married together; and ſays, "Adam would not ſuffer marriages "to take place between his ſons and daughters who were twins; which "conſideration ought to ſilence thoſe who draw an inference from the letter "and not from the ſpirit of the Mahommedan law, which is made by "them to admit of intermarriage with the daughter of a paternal uncle, "becauſe it does not poſitively prohibit ſuch an union." He diſapproves of exceſſive kabeens *, or marriage-ſettlements, which probably were inſtituted to increaſe the dread of ſeparation. He does not approve of a man's having more than one wife, nor of a young man's marrying an old woman. He has appointed two diſintereſted perſons, one to aſcertain the condition of the men, and the other to inform himſelf of the rank of the women. They are both called towee beghy; and ſometimes both offices are executed by the ſame perſon. They levy a ſmall tax upon marriages for the uſe of the crown, which is collected from each party according to the rank of their fathers, in the following proportions:

From the ſon or the daughter of a munſubdar of 5000 to 1000, — —	10 mohurs
Ditto of 900 to 500, — — —	4 do.
Ditto of 700 to 100, — — —	2 do.
Ditto of eighty to twenty, — —	1 do.
Ditto of thirty to ten, and other people of condition, — — —	4 rupees
Middling people, — — —	1 do.
Common people, — — —	1 dam.

* The kabeen is the marriage-portion or ſettlement which a huſband is obliged to pay to his wife, if he divorces her without ſufficient cauſe.

RGULATIONS

REGULATIONS FOR TEACHING IN THE PUBLIC SCHOOLS.

All civilized nations have ſchools for the education of youth; but Hindoſtan is particularly famous for its ſeminaries.

The boys are firſt taught to read the letters of the Perſian alphabet ſeparately, with the different accents, or marks of pronunciation: and his majeſty has ordered, that as ſoon as they have a perfect knowledge of the alphabet, which is generally acquired in two days, they ſhall be exerciſed in combinations of two letters; and after they have learnt thoſe for a week, there is given to them a ſhort line of proſe or verſe, containing a religious or moral ſentiment, wherein thoſe combinations continually occur. They muſt ſtrive to read this themſelves, with a little occaſional aſſiſtance from the teacher. For ſome days the maſter proceeds with teaching a new hemiſtich or diſtich; and in a very ſhort time the boys learn to read with fluency. The teacher gives the young ſcholar four exerciſes daily, *viz.* the alphabet, the combinations, a new hemiſtich or diſtich, and a repetition of what he has read before. By this method, what uſed to take up years, is now accompliſhed in a few months, to the aſtoniſhment of every one. The ſciences are taught in the following order: Morality, arithmetic, accounts, agriculture, geometry, longimetry, aſtronomy, geomancy, œconomics, the art of government, phyſic, logic, natural philoſophy, abſtract mathematics, divinity, and hiſtory. The Hindoos read the following books on their ſubjects of learning: Beakern, Bedant, and the Patanjol; every one being educated according to his circumſtances, or particular views in life. From theſe regulations the ſchools have obtained a new form, and the colleges are become the lights and ornaments of the empire.

THE OFFICE OF MEER BEHRY, OR ADMIRALTY.

Water-carriage tends to the ſucceſs of military operations, furniſhes the huſbandman with the means of diſpoſing of the produce of his lands, and ſupplies reciprocally the wants of mankind in general. His majeſty, in making the regulations for this departmen', has kept four objects in view.

1ſt, The building of ſhips and boats for the purpoſe of inland navigation. There are boats built for the tranſportation of elephants: ſome are of ſuch conſtruction as to be employed in ſieges, and others are made convenient for the conveyance of merchandize. Ships, to thoſe who are uſed to them, ſerve for convenient habitations, whilſt they are ſailing from one place to another, particularly throughout the Turkiſh empire, in Africa, and in the lands of the Chriſtians. Every part of the empire abounds in boats; but in Bengal, Caſhmeer, and Tata, they are the centre upon which all commerce moves. His majeſty has had ſome pleaſure-boats built with convenient apartments, and the head of each is made to reſemble ſome animal; on others are floating-markets and flower-gardens. In the maritime provinces ſhips are built of a ſize for ſea-voyages. And alſo at Allahabad and Lahoor ſhips are conſtructed, and ſent from both places to the ocean. In Caſhmeer there was made a model of a ſhip that aſtoniſhed every one who ſaw it.

2d, The giving employment to experienced mariners, who are verſed in the nature of tides, know the depths of channels, and what coaſts are to be avoided; are acquainted with the winds which blow in particular ſeaſons; are ſkilful ſwimmers, and capable of undergoing hardſhips and fatigues.

tigues. Men of theſe characters are not to be collected without much encouragement and enquiry. The greateſt part of them come from the coaſt of Malabar. Their number is regulated by the ſize of the ſhip. 1ſt, The nokhada, or commander of the veſſel, who directs what courſe the ſhip ſhall ſteer. 2d, The maullim (the mate) who is acquainted with the ſoundings, and, by his knowledge of the ſituation of the ſtars, prevents the ſhip from running into danger, and guides her to her place of deſtination. 3d, The tundeil is the chief of the khelaſſes, or ſailors. 4th, The nakhoda kheſheb provides fuel for the people, and aſſiſts in lading and unlading the ſhip. 5th, The ſirheng, whoſe buſineſs it is to ſuperintend the docking and launching of the ſhip; and he frequently officiates as a maullim. 6th, The bundaree, who has charge of the ſhip's ſtores. 7th, The keranee, or ſhip's clerk, who keeps the accounts, and ſerves out water to the people. 8th, The ſukangeer (helmſman). Of theſe there are ſometimes twenty in a ſhip; they ſteer the ſhip according to the orders of the maullim. 9th, The punjeree, who looks out from the top of the maſt, and gives notice when he ſees land or a ſhip, or diſcovers a ſtorm riſing, or any other object worth obſerving. 10th, The goomtee are thoſe particular khelaſſes who throw the water out of the ſhip. 11th, The gunners, who differ in number according to the ſize of the ſhip. 12th, The kherwah (or common ſeamen) are many, and they are employed in ſetting and furling the ſails, and in ſtopping leaks; and if the anchor ſticks faſt in the ground, they go to the bottom of the water to ſet it free. For every voyage, which in the language of thoſe people is called kowſh, different rates of monthly wages are given. In the bunder of Satgong, the nakhoda (or captain) has 400 rupees pay, beſides being permitted to fill four bulechs with whatever commodities he pleaſes for his own profit. A ſhip is conſtructed with ſeparate diviſions, part being appropriated for the accommodation of the people, and the reſt

for the ſtowage of goods; and each of theſe diviſions is called a buleeh. A tundeil has 120 rupees *per menſem*; the keranee fifty rupees and one buleeh; the nakhoda kheſheb thirty rupees; the ſirheng twenty-five rupees; the ſukangeer, the punjeree, and the bundaree, fifteen rupees each; a goomtee ten rupees; a common ſeaman forty rupees; a cook twelve rupees. In Cambayit the nakhoda has 800 rupees, and the reſt in proportion; in Lahry the nakhoda has 300 rupees, and the reſt in proportion; in Atchee (Achin) he has 500 rupees; in the ſouthern parts of the empire, and in Portugal, 300 rupees and ſomething more; in Malacca, 400 rupees; in Peigu and Dehnaſerry, ſomething more than 540 rupees. But theſe rates vary according to the danger and length of the voyage. The watermen employed in navigating boats in rivers have never leſs than 100 nor more than 500 dams each *per menſem*.

3d, An active reſolute man is appointed to watch the rivers. He ſettles every thing relative to the ferries, regulates the tonnage, and provides travellers with boats at the ſhorteſt notice. Thoſe who are not able to pay at the ferries are paſſed over gratis; but no one is permitted to ſwim acroſs a river. It is alſo his duty to hinder boats from travelling in the night, unleſs in caſes of neceſſity; nor is he to allow goods to be landed anywhere but at the public wharfs.

4th, Remiſſion of duties. His majeſty, from the exceſs of his beneficence, has remitted duties in this department that equalled the revenues of a kingdom. Nothing is now exacted upon exports and imports, excepting a trifle taken at the bunders (or ports) and which never exceeds two and a half *per cent.*; and this demand is ſo inconſiderable, that merchants account this reduction a perfect remiſſion. If a boat and people are hired

hired, the rate for every thouſand maunds is one rupee *per coſe*. If only the boat is found by the owner, and the hirer pays the boatmen, it is only one rupee for two coſe and a half.

For Croſſing at the Ferries.

An elephant,	—	—	2 dams
A cart loaded,	—	—	4
Ditto empty,	—	—	2
A camel loaded,	—	—	1
Ditto without a load,		—	½
A horſe or an ox loaded,		—	½
An ox without a load,		—	¼
An aſs or a yabu loaded,		—	¼
A man,	—	—	1¼ cheetel.

And at many ferries a man paſſes free.

OF HUNTING.

The generality of people conſider hunting merely as a diverſion, but thoſe who look into conſequences diſcover it to be of real utility. His majeſty is exceedingly fond of this ſport. When he intends to hunt, the bundookcheean ſurround the ſpot that contains the game, at the diſtance of four or five coſe from which is the ſtation of the kowr, and beyond that are the omrah, and others of rank; the whole being incloſed by the guards. In the ſpace between the bundookcheean and the kowr, is the ſtation of the meer-toozeh; and behind him, at the diſtance of a coſe, are ſome of the principal attendants with the khidmutteeah. In the incloſure where the game is, ſome particular omrahs and ſervants move about gently in queſt of

of ſport, and when they diſcover any, point it out to his majeſty. Some remain with his majeſty, and others diſperſe themſelves on all ſides. When his majeſty chooſes to take reſt, the courtiers are ready to attend him. —Having given a ſhort account of the manner of ſurrounding the place where the game is, ſomething ſhall be ſaid of the different ways of hunting.

DIFFERENT WAYS OF HUNTING THE LION.

They make a large cage, ſtrengthened with iron, into which they put a kid in ſuch a ſituation that the lion cannot come at it without entering by the door, which is left open. The cage is put in the place which the lion frequents, and when he enters to ſeize the kid, the door ſhuts upon him and he is taken; or an arrow is ſet in a bow of a green colour, which is faſtened to a bough of a tree, and when the lion paſſes under it, the motion diſcharges the arrow and kills him. Or they faſten a ſheep to the ſpot which he frequents, and ſurround it with ſtraw worked up with ſome glutinous ſubſtance, ſo that when the lion attempts to ſeize the ſheep, his claws become entangled in the ſtraw; upon which the hunters, iſſuing from their covert, either kill him, or take him alive and tame him. But his majeſty has ordered that they ſhould always be deſtroyed.

Sometimes a bold reſolute fellow ſeats himſelf upon the back of a male buffaloe, and makes him attack the lion, and toſs him with his horns till he kills him. It is not poſſible for any one who has not ſeen this fight to form an adequate idea of the ſport it affords, nor to conceive the boldneſs of the man, who ſeats himſelf erect like a pillar, notwithſtanding the violent motions of the buffaloe during the bloody conflict. — And now I will ſay

ſomething

ſomething of his majeſty's exploits, for the ſatisfaction of the uninformed. Once on a hunting party, advice being brought that a lion had made his appearance in a thicket near a town, his majeſty went in queſt of him. The lion ſtruck his claws into the forehead of his majeſty's elephant and pinned him to the ground, till the king put the lion to death, to the aſtoniſhment of every ſpectator. Another time, being hunting near Toodah, a lion ſeized one of his train, when he ſmote the beaſt with an arrow, and delivered the man from his clutches. Another time a large lion ſprung up near his majeſty, who ſmote him with an arrow in the forehead. Another time a lion had ſeized a foot-ſoldier, and every one deſpaired of his life; but his majeſty ſet him free by killing the lion with a matchlock. On another occaſion, in the wilds, a lion moved towards him in ſuch a terrible rage, that Shujahut Khan, who had advanced before his majeſty, loſt his reſolution, but the king ſtood firm, holding the lion at defiance, when the animal, through inſtinct, becoming frightened at the ſight of Heaven's favourite, turned about to eſcape, but was ſpeedily killed with an arrow. But it is impoſſible for me, in my barbarous Hindu dialect, to deſcribe in fit terms the actions of this inimitable monarch.

THE MANNER OF TAKING ELEPHANTS.

This is done after ſeveral ways. One method is that which they call kehdeh; wherein cavalry and infantry are employed. In the ſummer ſeaſon they beat drums and blow trumpets in the place where the elephants reſort to feed. The unwieldy animals are frightened, and run about till their ſtrength is quite exhauſted, and in ſearch of reſt take ſhelter under the ſhade of a tree, when ſkilful perſons throw ropes over them, and faſten them to the trunk. Here they are brought acquainted with tame elephants,

phants, and familiarized by degrees, and taught to be obedient. The people who take the elephant are paid the fourth of its value. There is another method, called choorkehdeh, which is this: They carry a tame elephant to the place where the wild ones feed, the driver ſitting upon him in ſuch a manner as not to be perceived; when the two elephants begin fighting, the driver throws a rope over the wild animal. Another way is called gedd; they dig a deep ditch in the path which the wild elephant uſually paſſes, and cover it with graſs. When he comes near the pit-fall, the people who are in ambuſh make a great noiſe; from the dread of which the elephant precipitates himſelf into the excavation. Here, being kept ſhort of proviſions, he is tamed by degrees. Another method is what they call barferakh: they incloſe with a ditch the place where the wild elephants uſually aſſemble at a particular ſeaſon, leaving only one entrance, to which they fix a door with ropes, in ſuch a manner, that upon ſlipping the ropes it ſhuts faſt. Next, they ſcatter food in and about the incloſure, which entices the elephants to enter, when the people come out of their hiding-place, ſlip the ropes, and ſhut the door. Sometimes elephants in their rage attempt to break open the door, when the people light fires and make a noiſe, during which time the elephants keep running about till their ſtrength is quite exhauſted. The tame elephants are faſtened round the incloſure, and the wild ones are kept ſhort of food till they become docile. Theſe were the old ways of taking elephants; but his majeſty has invented a new method. A herd of male elephants are faſtened to one ſpot in the form of a circle, and the females are brought into ſight in another quarter; and men making a ſhout on all ſides, the wild elephants run together, in order to join the others. Upon this the female elephants, who are trained to the practice, enter the incloſure which is conſtructed for this

this purpoſe; a number of wild elephants follow them, and are then taken without any trouble.

THE MANNER OF HUNTING THE YUZ, OR LEOPARD.

This animal, who is remarkable for his provident and circumſpect conduct, is an inhabitant of the wilds, and has three different places of reſort. They feed in one place, reſt in another, and ſport in another, which is their moſt frequent reſort. This is generally under the ſhade of a tree, the circuit of which they keep very clean, and incloſe it with their dung. Their dung in the Hindovee language is called akhir.

Formerly, a large pit uſed to be dug, and covered with graſs. This pit was called ordee. When the yuz ſtepped upon the graſs he fell into the pit; but it frequently happened that by the fall he broke a limb, or was bruiſed, and ſometimes he jumped or climbed out; and ſeldom more than one was taken at a time. His majeſty has introduced a new method. They dig a pit not more than two or three guz deep, and place over it a trap-door, which admits the yuz as ſoon as he ſets his foot upon it, and then cloſes upon him, without doing him any injury. In this manner ſeveral are frequently taken together. Once in the rutting ſeaſon, a female yuz entered the trap, and being followed by four males, they were all taken. Sometimes his majeſty purſues a yuz on horſeback till he is quite fatigued, and then lays hold of him, to the aſtoniſhment of the ſpectators. The following is alſo a method of taking them: They hang a number of iron rings with ſnares upon the tree under which they commonly reſort, and when they rub and ſcratch themſelves againſt the tree, they are entangled in the rings. The yuz is caught within forty coſe of the city of Agra; but they are in the greateſt abundance at Bary, Dehly, Allahpoor, Hiſſar, Muſnon,

Muſnon, Buttendeh, Takniſſir, Putten, Punjah, Meerut, Jelmeer, and other diſtant places. In the diſtrict of Agra, whenever a yuz gets into a trap, his majeſty goes into the pit and takes him out himſelf. He frequently, when fatigued after a long journey, upon receiving intelligence of a yuz being entrapped, mounts his horſe again and gallops to the ſpot. Formerly, it required two or three months to tame the yuz ſufficiently to ſet him looſe after game; but now, by the attention of his majeſty, it is effected in eighteen days. Sometimes he trains them himſelf. What is very aſtoniſhing, it once happened that a new-caught yuz hunted immediately upon his ſignifying his pleaſure to it, and ſeized the game like one who had been trained. On this occaſion, the eyes of many were opened, and they believed in his ſupernatural endowments. He had alſo a yuz who uſed to follow him without a collar or chain, and was as ſenſible and obedient as a human being.

Hunting game with this animal affords excellent ſport. Two hundred people of rank are appointed to this department.

THE FOOD ALLOWED FOR THE LEOPARDS.

They are divided into eight claſſes, and have each from two ſeers and three quarters to three ſeers of fleſh, which is given them all at once. On Saturdays they receive a double allowance, becauſe that no animals are allowed to be killed on that day. Formerly, every ſix months they were anointed with four ſeers of ghee and one ſeer and a half of chattack of brimſtone, ground up together, to preſerve them from the mange; now they are anointed only once a year. Four people were allowed for training and keeping each yuz; but now that they are provided with carriages, horſes, and doolees, only two people are entertained. Their monthly pay

is

is from five to thirty rupees each, and they attend the carriage. There are allowed for the leopards coverings of rich brocades, and collars and chains of gold, inlaid with precious ſtones, with ſilk and woollen carpets. A great emeer is appointed to ſuperintend this department. Every leopard has a name ſuitable to his character. They are formed into diviſions of ten, each of which is called miſſel and turef, and has a different rank aſſigned to it. A thouſand of theſe leopards accompany his majeſty to the chace, and alone form a large encampment. Three miſſels of the firſt rank, which are all khaſeh, and two miſſels of the ſecond rank, making altogether five miſſels, are always ready at the palace. Two mehafehs are ſlung on the oppoſite ſides of an elephant, with a yuz in each, who are carried in this manner that they may the more eaſily deſcry the game. Some are put upon the backs of horſes and mules; and others are tranſported on carriages, or in doolies, carried by bearers. Semendmanick, the chief leopard, is carried on a chowdole, and is treated with great reſpect, having ſervants appointed to attend him when he travels; and a kettle-drum is beat before him. Another kind of dooly is ſuſpended upon the necks of two horſes. Some particular leopards have a dooly and a cart, and others only a dooly each. The dooly is carried by three bearers. The yuz hunts beſt againſt the wind, as in that ſituation he diſcovers the game by the ſcent. There are three ways of hunting with this animal.

1ſt, Oopurghuttee, when they place the yuz on the right ſide of the game. 2d, Reghnee, when they take off his chain and ſhew him the game at a diſtance, whilſt himſelf is in a covert, and he creeps along and jumps upon the game by ſurpriſe. 3d, Meharee, when they put the yuz in a covert, and drive his carriage towards the deer, who being frightened at the appearance of it, flies to the quarter where the yuz is hidden, who

ſprings upon the game and ſeizes it. It is impoſſible to deſcribe the activity and ſubtle artifices of this animal. Sometimes he raiſes ſuch a duſt with his feet that he is entirely hidden under it; and he can bend himſelf ſo cloſe to the ground, as to be ſcarcely above the ſurface. Formerly, they did not hunt with them more than three kinds of game, but now they take twelve different ſorts. His majeſty ordered a ſkreen to be made, which is called chuttermundel, and it ſerves as a hiding-place for the yuz; the hunters ſet up a noiſe and drive the deer towards the ſkreen, from behind which the yuz ſprings out upon it. His majeſty liberally rewards the ſervants of this department who may merit encouragement, and there are alſo particular marks of favour beſtowed upon the leopards, the relation of which would run me into prolixity. The following aſtoniſhing incident occurred under this auſpicious reign: — A deer contracted an intimacy with a leopard, and they lived and ſported together; but this particular attachment did not prevent the leopard from hunting other deer. Formerly, they did not venture to let the leopard looſe in the evening, for fear of his being untractable, or taking refuge in the woods; now he is ſo well trained, that he will hunt as well during night as in the day-time. They uſed alſo to cover their eyes till it was time to ſet them at the game, from the apprehenſion that they would ſtruggle to get looſe immediately upon ſeeing it; but they are now taught to remain perfectly quiet with their eyes open. The omrahs lay bets upon every forty leopards; and him whoſe animal ſeizes firſt, wins the wager. Alſo the dooreah (or leader) whoſe leopard firſt kills twenty game, takes five rupees from his brethren. Syed Ahmed Barah, who is at the head of this department, takes a mohur from each perſon who wins a bet; from whence he acquires a conſiderable income. When an emeer preſents his majeſty with twenty pair of antelopes horns, he receives a mohur from each of the other thirty-nine omrahs.

The

The bundookcheean, and keepers of the miſſels, have alſo their reſpective bets. His majeſty never hunts on Friday, in conſequence of a vow that he made upon the birth of his eldeſt ſon.

THE SYAGOSH.

Formerly, this animal hunted only hares and foxes, but now he is taught to ſeize an antelope. He is allowed a ſeer of fleſh every day. Each of theſe animals has a keeper, at 100 rupees *per menſem.*

DOGS.

His majeſty has a great affection for this faithful animal, and is collecting them from all countries. The beſt are thoſe of Cabuliſtan, eſpecially thoſe bred in the diſtricts of Hezereh and Teſheen, where they croſs the breed with leopards; which ſpecies has a particular name. There are various ways of hunting with dogs, ſome of whom are ſo brave, that they will attack a lion.—Each khaſeh dog is allowed two ſeers of fleſh, and the others one ſeer and a quarter, daily. Every pair of greyhounds has a keeper, at 100 dams *per menſem.*

THE MANNER OF HUNTING DEER WITH DEER.

They faſten a ſnare about a tame deer, ſo that when a wild one engages him, he is entangled by the horns or ears; upon which the hunters iſſue from their covert and ſeize him. If the tame deer is overpowered, or the ſnare breaks, he returns to his keeper. Sultan Firoze Kuljie had ſome idea of this manner of hunting; but it is only now brought to perfection. They will now hunt in the night; and if a wild deer runs away, or the

ſnare

ſnare breaks, the tame one obeys the orders of his keeper, and comes or goes juſt as he directs. Formerly they were afraid to ſend out a tame deer at night; and whenever one was let looſe, it had a clog faſtened to one of its legs; but now no ſuch precaution is uſed. Some time ago, a tame deer ran away, in the wilds of the ſoobah of Allahabad, and, after paſſing many rivers and towns, travelled to his native country Punjab, and there joined his former keeper. Formerly only two or three people partook of this ſport; and, for fear of frightening the wild deer, uſed to diſguiſe their perſons, or hide themſelves in the graſs: but his majeſty has introduced a method whereby upwards of four hundred people may go together. Forty oxen are taught to move ſlowly, and in ſuch a manner as to conceal the people who are behind them. Alſo does are taught to entice the bucks into ſnares. A decoy-deer enſnared a yuz, and they were brought together to Gujerat.

Ghuntaheerah is the name of another manner of hunting. A man takes in his hand a ſhield or baſket, ſo as to cover a lamp; then, with his other hand, he rings a little bell: the animals running towards the light and the noiſe, are ſhot with arrows by thoſe who lie in covert. There is another way of aſſembling the game together, by a perſon's ſinging an incantation; but his majeſty, conſidering both theſe methods to be nefarious, has ordered them to be diſcontinued.

Taghnee. A perſon ſhows himſelf to the deer ſtark naked, making a number of fooliſh geſtures; upon which, the deer, taking him for a madman, come near and ſtare at him with aſtoniſhment, when the archers from their covert ſmite them with arrows.

Another

Another way, called *bowkareh.* Some archers hide themſelves in the graſs, in the wind's eye, whilſt others hold up a large ſheet like a wall, and the deer being driven towards the ſheet, are there ſhot with arrows.

Deddawen is much like that laſt mentioned.

Ajarek is when the archers cover themſelves with green foliage, ſo that nothing of the human form appears, and that their bows and arrows are concealed. Another way: The hunter hides himſelf in a tree, and from thence makes a noiſe like a deer, which brings them to that quarter, when he diſcharges his arrows upon them.

THE MANNER OF HUNTING THE BUFFALOE.

In the ground which he frequents they faſten an iron ring with two ropes; and near this ſpot they tie a female buffaloe: an active reſolute fellow lies in ambuſh, and when the wild buffaloe comes to the female, he binds him with the ropes: but it frequently happens that the man is killed in making the attempt. The following is another way: They place ſnares on the banks of a pool of water whither the wild buffaloes reſort; then people, mounted on tame buffaloes and armed with ſpears, go into the water and attack them, and if any eſcape out of the pool, they are taken in the ſnares.

OF HAWKING.

His majeſty ſometimes hunts with the baz, the ſhaheen, the ſhunkar, the ſhabbaz, and the purkut; but he is fondeſt of the baſherah; and each of

of this laſt kind has a particular name. In the mid-ſpring all the falcons are ſent into the country to moult, and when that ſeaſon is over, they are brought to the royal preſence to be reviewed. The moolcheen is a green bird no bigger than a ſparrow; but, like a royal falcon, he will bring down a crane. It is ſaid, that with his talons he tears out the crane's eyes; but neither the truth of this, nor the ſtory of his cutting off the crane's wings whilſt he is flying, have yet been aſcertained. The zodeh-peer, which is brought from Caſhmeer, is a green bird, ſmaller than a parrot, with a ſtraight red bill and a long tail: he ſeizes ſmall birds in the air, and brings them to the fowler. Many other birds may be taught to hunt. The crow may be taught to ſeize the ſparrow, the beodeneh, and the ſar. It would be tedious to ſay more upon this ſubject. Munſubdars, ahdees, and other cavalry are appointed to this department. The foot-ſoldiers, who are natives of Caſhmeer and Hindoſtan, are paid after two rates.

			Rs.		Rs.
Caſhmeereean,	1ſt rate,	*per menſem*,	4½	to	7½
Ditto,	2d do.	do.	4	to	5
Indian,	1ſt do.	do.	3¾	to	4¼
Ditto,	2d do.	do.	3	to	3½

ALLOWANCE OF FOOD FOR THE HAWKS.

The Caſhmeereean, and many Indian falconers, give their birds fleſh only once a day; but, in the royal aviary, they are allowed it twice a day in the following proportions.

Names

Names of Birds.	Daily Allowance of Fleſh.
A baz, — —	7 dams weight
A jurah, — —	6 ditto
A behry, a lacheen, and a baſheh,	5 ditto
A chippuck baſheh, a ſhickreh, a beyſerah, a dhonee, and ſuch like, each,	2 ditto.

In the latter part of the afternoon they let all theſe birds looſe upon ſparrows. A baz, a jurah, and a behry, are each allowed to catch and eat ſeven. A lacheen is permitted to have five; a baſheh three; and the other kinds two each. The chergh and the luckeh have fleſh given them at this time. The ſhahbaz, the ſhunkar, and the purkut are each allowed a ſeer of fleſh daily. Frequently they feed them with the game that they take.

PRICES OF FALCONS.

Frequently men, through eagerneſs to poſſeſs a particular bird, or from ignorance of its worth, paying much beyond their proper value, his majeſty has enquired out the prices of each kind, in order that the buyer may not be impoſed upon, nor the ſeller be deprived of a reaſonable profit.

	Prices.				
A baz, — —	from	5	rupees	to	12 mohurs
A baſheh, — —		5	do.	—	3 do.
A ſhaheen, — —		3	do.	—	1 do.
A behry, a jurah, or a behry butcheh, —		1	mohur	—	2 do.
A kehleh, — —		½	do.	—	1 do.

	Prices.		
A chergh, — —	1½ rupees	to	2½ rupees
A chippuck baſheh, —	¼ do.	—	1 do.
Shikreh, — —	½ do.	—	1½ do.
A beyſerah, — —	½ do.	—	2 do.
A chippuck lucker, —	¼ do.	—	1 do.

And each of the above are of three kinds, *viz.* 1ſt, Thoſe that have moulted once ſince taken; 2d, Chieks who have not yet caſt their feathers; 3d, Thoſe who had moulted before they were taken.

The maſter falconers are rewarded according to the number of game that their birds take. The ſettled rewards are, from a dam to a mohur. If they bring a bird alive, they are paid according to its ſize and value. Half the reward goes to the bazdar, or him who holds the falcon; and when he brings the game to the preſence, he has a further donation of a twentieth part of the whole. If a falcon is ſent in a preſent to his majeſty, the koſhbeghy and the muſhreff receive as follows:

Names of the Birds.	Koſhbeghy's Fee.	Muſhreff's Fee.
Baz, — —	1½ —	½ rupee
Surah, — —	1 chern,	1 chern
Baſheh, — —	do.	1 aſhet
Chergh, lacheen, chergoleh kheleh, or berry butcheh,	1 aſhet,	1 deſſy
A chippuck, —	1 deſſeh,	1 ſuky.

In the royal aviary there are never leſs than twenty bazees, and the like number of ſhaheens, thirty jurahs, one hundred baſhehs; behrehs and cherghs,

cherghs, twenty each; luckers and ſhikras, twelve each; but it is impoſſible to ſay how many more there may be.

THE MANNER OF CATCHING WATER-FOWL.

This is done after ſeveral ways; but the moſt curious is the following: They make an artificial bird with the ſkin and feathers of a water-fowl, the body of which is hollow, ſo that a man may put his head into it; and two apertures are made for him to ſee through: The man having put his head therein, ſtands in the water up to his neck, and, getting among the birds, pulls them very dexterouſly under the water by the legs; but ſometimes they are cunning enough to eſcape. In Caſhmeer they teach a hawk to ſeize the birds whilſt ſwimming, and to bring them to the man, who attends in a little boat: thoſe that are too large for the hawk to carry, he ſits upon till the boat comes to him.

THE MANNER OF CATCHING PARTRIDGES.

This is alſo done after various ways; but the following is the moſt extraordinary: Tame partridges are taught, at the ringing of a little bell, to fight with wild ones; during which the fowler throws a net over them. They are alſo put in a cage, which is hung round with ſnares of horſe-hair, and, upon a ſignal given them by the fowler, they call the wild ones to them, who are taken in the ſnares.

THE MANNER OF CATCHING THE BOODENEH.

In the night they take an earthen veſſel with a narrow neck, and, blowing into it, make a noiſe like an owl; the boodenehs, frightened by the noiſe,

aſſemble together, when another man ſets fire to ſome ſtraw, the light of which dazzles their eyes; then the fowlers take them one by one, and put them in a cage, or elſe throw a net over them.

THE MANNER OF TAKING THE LUCKER.

This bird is about the ſize of the chergh, but in plumage reſembles the jurah. They fix ſnares about his body, and fill his claws with feathers; when the other birds of prey, thinking he has caught ſome game, come to ſeize it from him, and, being entangled in the ſnares, they ſtruggle and come tumbling together to the ground.

THE MANNER OF CATCHING THE GHOWGHIEY.

They faſten together upon a croſs-ſtick a ghowghiey and an owl, ſurrounding them with ſnares; both the birds being frightened, ſet up a noiſe, and the wild owls and ghowghies coming to their aſſiſtance, are taken in the ſnares.

It would run me into prolixity to deſcribe all the different methods of hunting and fowling; I ſhall therefore paſs on to another ſubject.

OF GAMES.

His majeſty, who is an excellent judge of mankind, uſes theſe ſports as a latent means of diſcovering their merits. They are of various kinds, of which a few particulars ſhall here be given.

THE

THE GAME OF CHOWGAN.

Thoſe who conſult only appearances conſider this merely as a piece of diverſion; but the wiſe, reflecting upon the great exertions that it requires, regard it as the touchſtone of a man's ſtrength and courage, and eſteem it an excellent method of exerciſing and training for action both the man and his horſe. When his majeſty enters the liſts at this game, he pitches upon a fit perſon to be his adverſary, and ten others are ſelected, and then divided into pairs by the caſt of the die. Each couple play together for twenty-five minutes continuance. This game is played after ſeveral ways. Firſt, one of the parties places the ball in the hollow of his bat, and trundles it gently towards the chal or pit. This manner of ejecting the ball is called in the Hindovee language rowl. Then the adverſary, with great ſkill and activity, catches up the ball in his bat, and flings it forcibly away before the other can come up with him. This found motion is called in the Hindovee language beyleh. It is performed ſeveral ways, either by throwing the ball towards the right or to the left; and the other frequently ſnatches it from between his horſe's legs or from under his belly; and ſometimes when it comes in front, he catches it upon the ſpike of his bat. His majeſty performs all theſe feats with great addreſs, frequently catching the ball in the air. When the ball is flung into the pit, a kettle-drum is beat to apprize every one of the game being concluded. In order to increaſe the ardour of the combatants, the players lay bets upon the game. Whoever throws the ball into the pit wins the game. If the ball is caught on the ſpike of the bat, it is called a forced game; and when one is going to catch the ball upon the ſpike, all the others crowd about him, ſtriving who ſhall carry it off; and in this conteſt aſtoniſhing feats of dexterity are exhibited. His majeſty is ſo dexterous, that he will catch the ball upon

the

the ſpike in a dark night. For playing at night they uſe balls of palaſs; which wood burns for a conſiderable time, and is not heavy. The ends of the bats are ornamented with rings of gold and ſilver, and whenever they break off, whoever can catch them has them.

THE MANNER OF TRAINING PIGEONS.

His majeſty is very fond of this amuſement, and has brought pigeons into high eſteem. The monarchs of Iran and Turan have ſent him ſome very rare kinds; and the merchants alſo bring capital collections. A very fine green pigeon, named meheneh, that belonged to Kookultaſh Khan, having fallen into his majeſty's hands, became the chief of the royal pigeons, and from him deſcended aſhky, pereezad, almas, and ſhahowdee, who were the progenitors of the choiceſt pigeons in the world. The pigeon-houſes of Omar Sheikh Mirza and Sultan Huſſein Mirza, are now forgotten; and ſuch improvements have been made in the art of training pigeons, as aſtoniſh the pigeon-trainers of Iran and Turan. His majeſty, by croſſing the breeds, which method was never practiſed before, has improved them aſtoniſhingly. The hen generally lays her eggs from twelve to twenty days after coupling; but ſome who are weak and ſickly couple in the month of Mehr *, and do not depoſit their eggs before Ferverdeen †. The cock ſits upon the eggs in the day-time, and the hen during the night. In winter they incubate twenty days, or if the weather be remarkably temperate, ſeventeen or eighteen days. For the firſt ſix days the pigeons feed their young with fuleh, which is grain macerated in their crops till it almoſt reſembles water; from that period till the expiration of a month, they feed them from their crops with grain half digeſted; after which they are themſelves able

* September. † March.

to

to eat raw grain, when they are taken away from their dams and given to the pigeon-trainers. At firſt the trainers give them only a fourth of their allowance of grain, till they have taken forty flights; then they are taught to make circular flights, and to tumble in the air. In the royal pigeon-houſes each pigeon before he receives his full allowance of grain, performs fifteen circular flights and ſeventy tumbles; and they are alſo taught to do this, and to fly to a great height in the night. On a journey or a march they fly the whole way, bearers carrying their houſes; and when the birds are fatigued they reſt themſelves for a ſhort time, and then purſue their flight. There are never leſs than twenty thouſand pigeons with the court, out of which five hundred are khaſeh. Formerly, they did not know how to judge of pigeons by twiſting their feet, or ſlitting their eye-lids, or opening their noſtrils; but his majeſty has diſcovered theſe and other infallible criterions. He has appointed ſeparate ſervants to this department, and has fixed the prices of pigeons after nine rates.

CLASSES.

			Prices per Pair.
Claſs 1 has no determinate price.			
2	—	—	3 rupees
3	—	—	$2\frac{1}{2}$
4	—	—	2
5	—	—	$1\frac{1}{2}$
6	—	—	1
7	—	—	$\frac{3}{4}$
8	—	—	$\frac{1}{2}$
	—	—	3 aſhets.

When

When the pigeons are brought to be reviewed by his majeſty, they begin with the flock of meheneh; then follow the aſhky, which, although they be alſo of the offspring of meheneh, are conſidered as a diſtinct ſpecies. Next, come thoſe called charjeſhee, being of the ſtock of a pigeon that belonged to Hajee Aly of Samarcand, which coupled with an Oodee hen. After theſe, they are brought in tribes, according to their number or time of being bred. The following are the names of the colours of the khaſeh pigeons: Zurreen, emera, zomiera, cheenee, nuftee, ſheſekee, oodee, ſurmaiy, kiſhmiſhee, hulwaiy, ſundely, jiggery, nebaty, doghee, uſhkee, hullanee, neluferree, kooreh, azruk, ateſhee, ſhuſtaloo, gul gugger, kagheezee, aguree, mohrekee, and khezree. There are alſo many other beautiful pigeons, which, although they neither wheel nor tumble in the air, yet perform many pleaſing tricks. Amongſt them are the following: The kowkh, which ſeems to ſay the word yakroo—the luckeh, whoſe cooing is very agreeable, and he carries his head with aſtoniſhing pride and ſtateline ſs—the lowtun, who, upon being ſhaken and then put upon the ground, jumps about with ſtrange convulſive motions—the kehrnee, who has ſuch amazing affection for its hen, that when he has flown out of ſight, if ſhe is expoſed in a cage, he inſtantly drops down upon it. They deſcend either with both wings ſpread, or with one open, or elſe with both ſhut. The ruhteh is a pigeon famous for carrying letters; but any pigeon may be taught to do this. The neſhwaree aſcends in the air till he is out of ſight, and remains ſo for a day or two, after which he alights on the ground. There are alſo many other kinds that are valuable only on account of their beauty; ſuch as the ſherazee, the ſhuſhtree, the ſhaſhenu, the jougeeah, the rezehdehn, the muggeſſee, the komeree, and the gowlah. This laſt is a wild pigeon, of whom if a few are taken, they are ſpeedily joined by a thouſand others of their kind. There are people who obtain a livelihood by ſending theſe pigeons to feed abroad, and making them vomit up the grain,

by

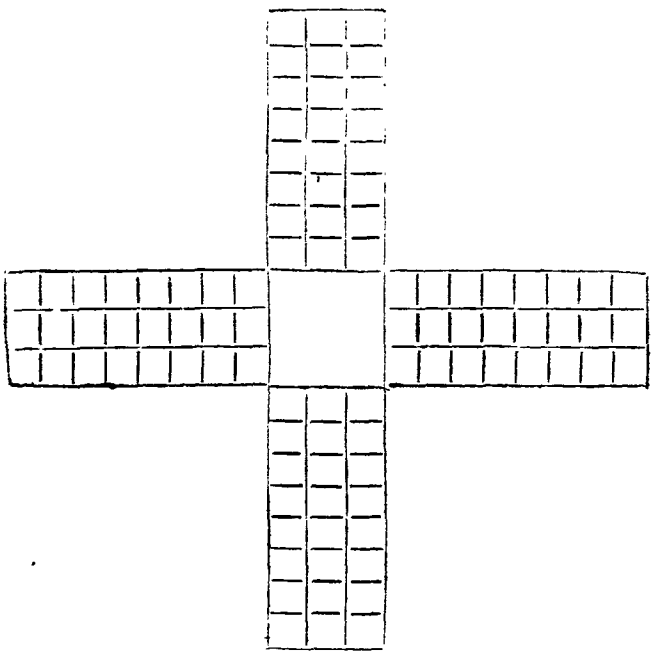
by giving them water ſtrongly impregnated with ſalt. A pigeon is ſaid to live to the age of thirty years. One hundred flying pigeons require for their daily allowance four ſeers of arzen. The others are fed with a mixture of the ſeven following grains, *viz.* rice, ſplit vetches, moung, arzen, korer, lehdereh, and jewar.

The ſervants of this department are on the rolls of the army, and receive their pay accordingly. A foot-ſoldier has from two rupees to ſixty dams *per menſem*.

THE GAME OF CHOWPER.

This is a very ancient Hindoſtany game. There are ſixteen pieces of one form, but of four different colours, and they all move in the ſame direction. Frequently four people ſit down together at this game, each having his reſpective adverſary, and playing with four pieces of the ſame colour. There are three dice, having on one ſide one ſpot, on another two, on the third five, and on the fourth ſide ſix ſpots.

The table is compoſed of two parallelograms, interſecting each other at right angles; and each of the four ſides of this croſs is divided into twenty-four equal parts, a ſquare ſpace being left in the centre of the whole, as is ſhewn in the following figure.



Each player places a piece on the ſixth, and another on the ſeventh ſquare of the middle line of the diviſion which fronts him; and one piece on the ſeventh, and another on the eighth ſquare of the lower line of the diviſion on his right. The pieces begin moving to the right, and proceed all round the table on the outer line till they come to the middle line again. When the pieces are brought round to the ſixth and ſeventh ſquares of the middle line, it is called a ſure game, and from that ſituation he muſt throw the number that will exactly carry his pieces into the ſpace in the centre, which concludes the game.

CHUNDEL MUNDEL.

This game was invented by his majeſty. The table reſembles that for chowper, only that it is circular, and has ſixteen ſides for as many people to play

play at. There are four dice, and the pieces move the ſame as in the game of chowper. Whoever gets his pieces up firſt, is paid by the other fifteen players, and the next by fourteen, and ſo on till the laſt, who pays every one.

CARDS.

This is a well-known game. At firſt the pack conſiſted of twelve kings, with eleven cards dependent upon each, in the following order:—

1ſt, Aſhweput, the king of the horſes. He is painted on horſeback, like the king of Dehly, with the chutter, the alum, and other enſigns of royalty. On another card is his vezeer mounted on horſeback; and the other cards of this ſuit have repreſentations of horſes, from one to ten each. 2d, Gujput, the king of the elephants, is mounted on an elephant, like the king of Oriſſa. His vezeer is alſo on an elephant; and on the ten other cards are elephants. 3d, Nurput, the king of men. Like the king of Beijahpoor, he is ſeated on a throne, and has different kinds of ſoldiers attending him on foot. The vezeer is ſeated on a ſendely (or chair); and the ten other cards have foot-ſoldiers, from one to ten each. 4th, Gurhput, the king of the caſtles. He is ſitting on a throne on the top of a caſtle; his vezeer on a ſendely; and the other cards have caſtles. 5th, Dehnput, the king of the treaſures. Under his throne are bags of gold and ſilver coins. His vezeer is ſeated on a ſendely in like manner; and on the other ten cards are vaſes of gold and ſilver. 6th, Dulphut, the king of the warriors. He is ſeated on his throne clad in armour, and ſurrounded by ſoldiers in coats of mail. His vezeer is in armour on a ſendely; and the other ten cards have men in armour. 7th, Newaput, the king of the boats. He is ſeated on a throne in a boat; his vezeer in like manner on a ſendely; and the ten other cards have figures of boats. 8th, Typut is the figure of a queen ſeated on a

throne, and ſurrounded by her handmaids. Her vezeereſs is on a ſendely; and the other cards have the figures of women. 9th, Surput, the king of the dewtahs (or celeſtials) whom they call Inder, ſeated on a throne. His vezeer on a ſendely; and on the ten other cards are figures of dewtahs. 10th, Aſſurput, the king of the genii, is repreſented by Solomon the ſon of David, ſeated on a throne. The vezeer is on a ſendely; and on the other ten cards are figures of genii. 11th, Bunput, king of the wild beaſts, is the figure of a lion, with other beaſts of prey. His vezeer is repreſented by a tiger; and on the other ten cards are different kinds of wild beaſts. 12th, Ihput, the king of the ſnakes, is a large ſnake riding upon a dragon. The vezeer is a ſnake mounted on another of its kind; and on the other ten cards are ſnakes. Of theſe twelve ſuits the firſt ſix are called beeſhbur, and the laſt ſix kumbur. His majeſty has made conſiderable alterations and improvements in this game. The pack of cards now conſiſts of eight ſuits. 1ſt, The king of the gold coins is depicted in ſuch a manner, that he ſeems to be beſtowing the money upon thoſe who ſtand round the throne. His vezeer is ſeated on a ſendely looking at the treaſure; and on the other ten cards are repreſented the different officers of the mint. 2d, The king of the berats (or grants) is ſeated on a throne, with his attendants preſenting grants of different kinds for his ratification. The vezeer is ſeated on a ſendely with a regiſter-book before him; and on the other ten cards are the officers who are employed in drawing out theſe papers. 3d, The king of the manufactures is looking at a kataſs-ox loaded with raw ſilk and ſilken ſtuffs. The vezeer, on a ſendely, is examining what goods are in ſtore; and on the other ten cards are different animals loaded with goods. 4th, The king of the chung, or harp, is liſtening to a concert. The vezeer, on a ſendely, is trying the abilities of ſome muſicians; and on the other ten cards are different kinds of muſical performers. 5th, The king of the ſilver coins is giving away rupees and other pieces of ſilver. The vezeer, on a ſendely,

is

is examining the coins; and on the other ten cards are the officers employed in the ſilver coinage. 6th, The king of the ſwords is trying the temper of a blade. His vezeer is examining the arſenal; and on the other ten cards are different artificers employed in working iron. 7th, The king of the diadems is beſtowing a crown. His vezeer is preparing a crown; and on the other ten cards are taylors, and ſuch like. 8th, The king of the ſlaves is mounted on an elephant. His vezeer is in a chariot; and on the other ten cards are different kinds of ſlaves, ſome ſitting, others falling down, ſome drunk, and others ſober. Theſe, with the ordinary kinds of cards, cheſs, and other delightful games, ſerve to recreate the paradiſical aſſembly.

END OF THE SECOND PART.

AYEEN AKBERY.

PART III.

CONTAINING

REGULATIONS FOR THE REVENUE DEPARTMENT.

OF ÆRAS.

HAVING given a ſummary account of his majeſty's new arrangements in the houſehold, and in the military department, I ſhall now ſay ſomething of the management of the revenues, beginning with æras, all public tranſactions being regulated thereby.

Every nation forms an æra from ſome memorable event; ſuch as a change in religion; the acceſſion of one family to the throne upon the extinction or expulſion of another; a great earthquake, or a flood. But as a multiplicity of æras occaſions confuſion in public tranſactions, his majeſty in the twenty-ninth year of his reign, ordered that all old dates ſhould be diſcontinued, and ſubſtituted a new one in their ſtead, as will be hereafter particularly explained.

By

By the joint exertions of the ancient philoſophers, wonderful obſervatories have been erected, from whence, with the aſſiſtance of aſtronomical inſtruments, they aſcertained the ſituations and motions of the heavenly bodies, and determined the latitudes and longitudes of places, with many other uſeful diſcoveries. But theſe grand objects cannot be obtained ſolely by means of the wealth of individuals, they require alſo the patronage and encouragement of monarchs, and moreover demand thirty years obſervation to be informed of the revolutions of the planets. So that the more time and the greater pains that are beſtowed upon theſe ſtudies, the more effectually will they be brought to perfection. Numbers, by their ſkill and aſſiduity in theſe reſearches, have left their names to poſterity.

Down to this preſent year, which is the fortieth of the reign, the following ſpaces of time have elapſed from the periods in which the moſt famous obſervatories were conſtructed.

OBSERVATORIES.

	Years ſince.
Thoſe of Archimedes, Araſtarcus, and Aberkhus, in Egypt,	1769
That of Ptolemy in Alexandria, — — —	1410
That of the Khalif Mamoon in Baghdad, — —	798
That of Syed Ben Aly, and Khaled Ben Abdulmalek, at Damaſcus, — — — —	764
That of Nebatee in Raca, — — —	654
That of Naſſereddeen Touſee, which was erected in Maragha,	362
That of Mirza Ulugh Beg in Sumerkund, and which is eſteemed the beſt of all, — — —	156

There

There are different aſtronomical tables, to the number of two hundred and upwards. Whatever particular motions happen to the heavenly bodies in the courſe of a year, being collected together, are called an Almanac. The almanac contains the diurnal progreſſion of the planets from the time of the ſun's entering the ſign Aries till his return to that point of the zodiac. The Hindoos call ſuch an almanac Puttereh.

The ſages of Hindoſtan ſay, that the ſcience of aſtronomy is from divine revelation; for that when a man is endowed with purity and ſanctity of character, he is made acquainted with the various forms of exiſtence in the ſuperior and in the lower regions, and becomes privy to whatever has happened or that will come to paſs; and all theſe myſteries are written in a book called Sedhant. They have at this day nine ſuch books: 1ſt, Brahma Sedhant, dictated by Brahma. 2d, Soorej Sedhant, dictated by the ſun. 3d, Soam Sedhant, dictated by the moon. 4th, Beriſput Sedhant, dictated by the planet Jupiter. And the revelation of theſe four is placed at an immenſe diſtance of time. The other five they conſider as having been dictated by mortals. 5th, Gurg Sedhant. 6th, Narud Sedhant. 7th, Paraſer Sedhant. 8th, Pooluſt Sedhant. 9th, Beeſhiſhteh Sedhant.

All nations compute time by days and nights. The natural day in Turan and in Europe, is computed from noon to noon. In China and Chineſe Tartary they reckon it from midnight to midnight; but the generality of people reckon from ſunſet to ſunſet. According to the Hindoo philoſophers, the natural day is thus computed:—In Jumkote, which they make to be the eaſtern extremity of the globe, from ſunriſe to ſunriſe—in Roomak, the weſtern extremity, from ſunſet to ſunſet—in Lunka, the ſouthern extremity, from midnight to midnight; and in Dehly they alſo reckon after this man-

ner—in Suddapoor, the northern extremity, from noon to noon. The artificial day conſiſts of a complete revolution of the ſun round the earth, without making any allowance for its retrograde motion. Summarily, all nations, for the eaſe of calculation, reckon by artificial days, which they divide into equal parts. In the aſtronomical tables of Nebatee, the difference between a natural and an artificial day is made to be fifty-nine minutes, eight ſeconds, eight thirds, and forty-ſix fourths. The Ilkhanian tables make the difference the ſame in the minutes and ſeconds, but ſay nineteen thirds, forty-four fourths, two-fifths, and thirty-ſeven ſixths. Ulugh Beg and Naſſereddeen agree with Ilkhan in minutes, ſeconds, and thirds, but make forty-ſeven fourths, and forty-three fifths. In Ptolemy's tables, and in his Almageſtum, the minutes and ſeconds are the ſame as thoſe; but he ſays ſeventeen thirds, twelve fifths, and thirty-one ſixths. Theſe diſagreements muſt have ariſen from the difference of ſkill, or the defects of inſtruments.

The year and the ſeaſons are computed from the ſun's revolution round the zodiac. From his quitting one point till his return to the ſame again, is a year. The time that he remains in one ſign is called a ſolar month. The time that the moon takes in going from one conjunction with the ſun to another, or from one oppoſition to another, or ſuch like, is called a lunar month. Twelve monthly revolutions of the moon being nearly equal to one annual revolution of the ſun, twelve lunar months are called a lunar year. Thus both the year and month are ſolar and lunar, natural and artificial.

The natural year and month are when the revolution is complete; and the artificial is when the computation is made in days, and not in revolutions.

The

The Hindovee aſtronomers divide the year into four parts, allotting each for a particular purpoſe.

Having now given a general idea of years, months, and days, I ſhall proceed to ſay ſomething of ancient æras.

THE ÆRA OF THE HINDOOS.

The epocha of this æra is the creation of Brahma, and every one of his days is the commencement of a new æra. Every one of his days conſiſts of fourteen munoos, or ſons of his will, who are his coadjutors in the works of creation. Every munoo compriſes ſeventy kulebs, each containing four jowgs, or forty-three lacks and twenty thouſand years. On this, which is the firſt day of the fifty-firſt year of the age of Brahma, there have been ſix munoos; and of the ſeventh munoo there have elapſed twenty-ſeven kulebs, and three jowgs of the twenty-eighth kuleb, and four thouſand ſeven hundred years of the fourth jowg.

In the beginning of the fourth, or preſent jowg, Rajah Joodiſhter was univerſal monarch, and the commencement of his reign became the epocha of an æra, of which to this time (being the fortieth year of the reign) there have elapſed 4696 years. After him Bickermajeet reckoned from his own acceſſion to the throne, and reigned 135 years. Of this æra there have elapſed 1652 years. It is ſaid, that a youth named Salbahin made war upon Bickermajeet, and, after having taken him priſoner in battle, aſked him what boon he had to requeſt? Bickermajeet anſwered, "My only deſire is, that my æra "may not be diſcontinued in public tranſactions." Salbahin granted his requeſt, but at the ſame time made uſe of another æra from his own acceſſion.

Of the æra of Salbahin there have elapſed 1517 years. The Hindoos believe that this æra will continue in uſe for the ſpace of 18000 years, after which they ſay that Rajah Bidjeeabundun will introduce a new æra from his own acceſſion to the throne, which will laſt 10000 years. Then Nake Arjen will ſit on the throne and eſtabliſh another æra, which will continue for four lacks of years. And laſtly, Kalkee Otar will inſtitute an æra, which will remain in uſe for 821 years. And all the ſix æras now mentioned, excepting that of Bickermajeet, are metaphorically called by them Saka, and held in the greateſt veneration. Beſides theſe ſix, there are many others, including that of Bickermajeet, and which they call Sumbut. The æra of Bickermajeet was changed from ſakain to ſumbut upon the invaſion of Salbahin. After the expiration of theſe ſix æras the ſut jowg will commence, and give riſe to a new æra. The Hindoo aſtronomers reckon the months and years after four kinds: 1ſt, Soormaſs, which is the time that the ſun is in one ſign of the zodiac, and this year conſiſts of 365 days fifteen ghurries thirty puls and twenty-two bepuls and a half. 2d, Chundermaſs, which is computed from Purwa to Amavus, and its year conſiſts of 354 days twenty-two ghurries and one pul. They reckon the commencement of the year from the ſun's entering the ſign Aries. This month conſiſts of thirty *tit'hs*, each containing twelve degrees of the moon's circuit, reckoning from her conjunction with the ſun; and according to the quickneſs or ſloweſs of the moon's progreſs, the *tit'hs* differ in the number of ghurries; but no *tit'h* is of more than ſixty-five ghurries, nor leſs than fifty-four ghurries. The firſt *tit'h* is called Purwa—the ſecond Dooj—the third Teej—the fourth Chowt'h—the fifth Punchomee—the ſixth Chut'h—the ſeventh Sutmeen—the eighth Aſhtomeen—the ninth Nowmeen—the tenth Duſmeen—the eleventh Ekaduſſy—the twelfth Duaduſſy—the thirteenth Teroduſſy—the fourteenth Chowduſs—the fifteenth Pooran Maſſee (or full moon); and from the ſixteenth to the twenty-ninth, the ſame names

are

are uſed, excepting for the thirtieth, which is called Amavus. The firſt half of this month is called Shookulputch, and the laſt half Kiſhenputch; and they begin the month from Kiſhenputch. In moſt of their almanacs the year is ſolar, and the months lunar.

The artificial lunar year is leſs than the ſolar by ten days fifty-three ghurries twenty-nine puls and two bepuls and a half; and this difference in the courſe of two ſolar years eight months and fifteen days, amounts to one month. And according to the calculations in the ephemeriſes, this difference happens in the courſe of three years, or in two years and one month. After the firſt method of calculation, in every twelve months there is this exceſs; and in the year when it amounts to one month, they reckon one month twice. According to the ſecond way, the ſolar month, wherein there are two conjunctions of the ſun and moon, is reckoned twice; and this double calculation never happens but from Chyte to Kenwar or Aſſin. This intercalary month the aſtronomers call Adhick Maſs, and the vulgar Lound. The third kind of month is that which they call Sawon Maſs. This they begin at any day they pleaſe, and make the months to conſiſt of thirty days each, or the year of 360 days. The fourth kind, Nechutter Maſs, is reckoned from the moon's quitting any manſion till her return to it again. This month conſiſts of twenty-ſeven days, and the year of 324 days.

The Hindoos reckon ſix ſeaſons, each of which they call Rittoo. The firſt, called Buſſunt, is the time that the ſun is in the ſigns Piſces and Aries; and this is the temperate ſeaſon. Second, Gereykhum, whilſt the ſun is in the ſigns Taurus and Gemini, is the hot ſeaſon. The third, Beekha, whilſt the ſun is in Cancer and Leo, is the rainy ſeaſon. The fourth, Surd, when the ſun is in Virgo and Libra, which is the end of the rains, and the commencement

mencement of the winter. The fifth, Keymunt, when the ſun is in Scorpio and Sagittarius, which is the winter. The ſixth, Shiſhra, when the ſun is in Capricornius and Aquarius, which is the ſeaſon between winter and ſpring. They alſo divide the year into three parts, which they name Kall, beginning with the month of Phagun. The four hot months they call Dhopkall; the four rainy months Berkhakall; and the four cold months Seetkall; and throughout Hindoſtan they do not reckon more than three ſeaſons of the year. Thus, Piſces, Aries, Taurus, and Gemini are the ſummer; Cancer, Leo, Virgo, and Libra, are the rains; Scorpio, Sagittarius, Capricornus, and Aquarius, are the winter.

They alſo divide the ſolar year into two parts, the firſt commencing with Aries and ending with Virgo; and this half they call Ootergole, or the ſun's courſe to the north of the equinoctial. The other half commences with Libra and ends with Piſces, and is called Decangole, or the ſun's courſe to the ſouth of the equinoctial.—Alſo, from the firſt of Capricorn to the end of Gemini they call Ooterayin, or the ſun's northern declination; and from the commencement of Cancer to the end of Sagittarius, Dutchenayin, or the ſun's ſouthern declination. And according to their belief, many affairs are particularly dependent on theſe two diviſions; and to die in the firſt is eſteemed very fortunate.

They divide the day and night into ſixty equal parts, each of which they call Ghuttee, or more commonly Ghurry. Each ghurry is ſubdivided into ſixty puls, and each pul conſiſts of ſixty narys, which are ſometimes called bepul. The nary contains ſix reſpirations of a man of a temperate habit, who is in perfect health and at reſt. They ſay that a man of a temperate habit in full health, reſpires 360 times in the ſpace of a ghurry, or 21600 times in the

the courſe of a day and night. The breath which is reſpired they call Sowaſs, and that which is inſpired Purſowaſs; and collectively they are called Purran. Six purrans make one pul, and ſixty puls are an aſtronomical ghurry, or ſat (hour) which is the twenty-fourth part of a day and night. One of theſe ghurries is equal to two and a half of the ordinary ghurries before deſcribed. They likewiſe divide the day and night into four equal parts, which they call *p'hars*.

THE KATHAIN ÆRA.

They reckon from the creation of the world, which they place at the diſtance of 8884 vuns and ſixty years. A vun conſiſts of 10000 years; and they believe that the world will exiſt for the ſpace of 300,000 vuns. Their year is a natural ſolar one, and their months natural lunar. They begin their year from the ſun's entering the fifteenth degree of Aquarius; but Mohyeddeen Meghreby ſays, they reckon from the ſixteenth degree; and others make it to be the eighteenth degree.

They divide the day and night into twelve chaghs, each of which is ſubdivided into eight khos, every one of which has a different name. They alſo divide the day and night into 10000 feneks.

They have three cycles for their months and years, *viz.* Shangvun, joongvun, and khavun, each compriſing ſixty years; and the years that compoſe the cycle bear its name. They alſo make uſe of cycles of ten and twelve. The firſt is applied to years and days, and the other to months and the ſubdiviſion of days; and by compounding theſe cycles after a multiplicity of calculations, they form the cycle of ſixty years.

THE

THE TURKISH ÆRA, CALLED ALSO IGHUREE,

Is like that of khatai, excepting that this has only the cycle of twelve. They reckon their years and days after the ſame manner. In ſome aſtronomical tables it is aſſerted, that they alſo make uſe of the cycle of ten.

It is not known from what event they commence their æra. Abu Rihan ſays, that the Turks add nine to the common years of the Syromacedonian æra, and dividing the amount by twelve, the remainder ſhews the year of the cycle, commencing with the mouſe, and reckoning on to the animal of that number. However, upon trial, this will be found to be erroneous by one year, therefore it ſeems that the reckoning ſhould commence with the ox. Although we are ignorant of the commencement of this æra, yet we know ſufficient to determine the cycle and year, compared with the Syromacedonian æra; and if ſeven be added to the common years of the Mulliky æra, and the amount divided by twelve, whatever is the remainder will be the number of the year, reckoning from the mouſe.

Names of the twelve Years that form the Cycle.

1ſt, Sitchkan, the mouſe. 2d, Oud, the ox. 3d, Pars, the tiger. 4th, Tewiſh Kan, the hare. 5th, Lowey, the crocodile. 6th, Ilan, the ſnake. 7th, Yoont, the horſe. 8th, Ku, the ſheep. 9th, Beetch, the monkey. 10th, Tekhaka, the cock. 11th, Eyt, the dog. 12th, Tunkooz, the hog. At the end of each of theſe names they add the word *il*, which ſignifies year.

THE

THE ASTROLOGICAL ÆRA.

Aſtrologers reckon this from the commencement of the world, at which time they ſay all the planets were in the firſt ſign of Aries. The year is ſolar; and by their calculation there have elapſed 104,696 years.

THE ÆRA OF ADAM

Commences with his creation. The years are ſolar, and the months lunar. According to the Ilkhanian, and ſome other aſtronomical tables, there have elapſed of this æra 5353 ſolar years. Some hiſtorians ſay 6346 ſolar years; others make it 6938; and others again ſay, 6920 ſolar years, and from the learned amongſt the Chriſtians, I have heard that it is 6793 years.

THE JEWISH ÆRA

Commenced from the creation of the world. The years are natural ſolar, and the months artificial lunar. They reckon their months and days like the Arabians. Their year is of two kinds, ſimple, in which there is no intercalation, and abur, which is intercalary. Like the Hindoos, they intercalate a month every three years.

THE ÆRA OF THE FLOOD

Is computed form that calamity. The years are natural ſolar, and the months natural lunar. The year commences when the ſun enters the ſign

Aries. Abul Maſher of Balkh, having calculated the regreſſion of the planets, places the commencement of this æra at the diſtance of 4696 years.

THE ÆRA OF BUKHTNASSER, OR NEBUCHADNEZZAR.

This prince inſtituted an æra from the commencement of his reign. It is an artificial ſolar year of 365 days. The twelve months have thirty days each, which making only 360 days, five days are added at the end of the year. Ptolemy, in his Almageſtum, calculating from the revolutions of the planets, makes this æra to have commenced 2341 years ſince.

THE ÆRA OF ALEXANDER

Begins from the death of that monarch. The year and month are artificial ſolar. According to Tawoon of Alexandria, and Ptolemy, in his Almageſtum, there have elapſed of this period 1917 years.

THE COPTIC ÆRA.

It begins from the creation. Nabbatty ſays it is an artificial ſolar year of 395 days. In the Zeetch Sultany the years and months are ſaid to reſemble the Syromacedonian, and that the intercalations differ only in that the intercalary days of the Egyptians are placed ſix months before thoſe of the Syromacedonians.

THE SYROMACEDONIAN ÆRA.

The years and months are artificial ſolar, of 365 days and ſix hours exactly; and in ſome aſtronomical tables the exceſs is made to be ſomething leſs

leſs than ſix hours. Thus, Ptolemy ſays it is leſs by fourteen minutes and forty-eight ſeconds. Ilkhan makes the minutes the ſame as Ptolemy, but ſays thirty-two ſeconds and thirty thirds. According to the Khathain calculation, the minutes are the ſame, but thirty-ſix ſeconds and fifty-ſeven thirds. Ulugh Beg agrees in minutes, but ſays thirty-three ſeconds. Mohyeddeen Meghreby calculates twelves minutes. Nabatty ſays thirteen minutes and thirty-ſix ſeconds. Mohyeddeen adds, that by ſome of the Syromacedonian calculations it is made to be ſomething more; and according to others amongſt them, ſomething leſs than ſix hours; ſo that a quarter of a day is about the medium. Others aſſert that the Syromacedonian obſervations have determined it to be exactly ſix hours. Conſequently it is a natural ſolar year, although Mulla Aly Kowſhekee makes a ſolar year to be ſomething leſs than 365 days ſix hours. This æra begins from the death of Alexander, although it was not brought into uſe till twelve years after that event. Others ſay that he eſtabliſhed this æra in the ſeventh year of his reign, when he left Macedonia to make conqueſts. But, according to Mohyeddeen Meghreby, this æra commenced with the reign of Seleucus, who founded the city of Antioch. Both the Jews and Syrians make uſe of this æra. They ſay, that when Alexander, the ſon of Philip, marched from Greece to ſubdue the Perſian empire, he came to Jeruſalem; when, aſſembling together the principal Jews of Syria, he commanded them to diſcontinue the Moſaical æra, and to compute from the commencement of his reign. They anſwering, ſaid, "Our foreſathers never continued any "æra for above a thouſand years; and, behold, this year will complete "ſuch a period; ſo that from the next year we will do as thou commandeſt "us:" and they did accordingly. This happened in the twenty-ninth year of Alexander's reign. Some ſay that the Syromacedonian year was originally Hebrew. Cowſheky, in his Aſtronomical Tables, ſays, that the Syromace-

donian and the Syrian year are the ſame, excepting that they differ in the names of the months. The Syrian year begins on the firſt day of the month Teſhreen-ul-ewwel, which at firſt happened when the ſun was in the fourth degree of Libra, but now falls on the ſixteenth. The Syromacedonian year commences on the firſt of Kanoon-ul-Sany, when the ſun is near the twentieth degree of Capricorn. Nabatty ſays this æra began under the reign of Philip, but that he named it after his ſon, to increaſe his fame: and, calculating from the regreſſion of the planets, he makes 1905 years to have elapſed.

THE ÆRA OF AUGUSTUS.

He was the firſt of the Cæſars*; and the birth of Jeſus Chriſt happened under his reign. It began from his acceſſion to the throne. The year is like the Syromacedonian, and the months are the ſame as the Coptic. The laſt month in the common years has thirty-one days, and thirty-five days in the leap year. Of this æra there have elapſed 1623 years.

THE CHRISTIAN ÆRA

Commences from the birth of Jeſus Chriſt. The year conſiſts of 365 days and five hours. Like the Syromacedonians, they add one day at the end of every four years. They begin reckoning their day from midnight. Like the Arabians, they have different names for the days of the week, and begin with Sunday. Their year commences from the ſun entering the ſign of Capricorn, or, according to others, from the ſeventh degree.

* The Perſian hiſtorians always confound together Julius and Auguſtus.

THE ÆRA OF ANTONINUS OF ROME.

It begins from his acceſſion to the throne. The years are the ſame as the Syromacedonian, and the months like the Egyptian. According to Ptolemy's calculations of the ſituations of the fixed ſtars, it appears that 1457 years have elapſed of this æra.

THE ÆRA OF CONSTANTINE.

He was the firſt Chriſtian emperor; and this æra commences with his reign. The years are Syromacedonian, and the months Egyptian. This is the 1410th year of the Conſtantine æra.

THE ÆRA OF THE HIJERA.

The Arabians, before the time of Mahommed, had various æras; ſuch as from the building of the Caaba, and the commencement of the reign of Omar Ben Rebeyaa in Hejaz, where he introduced idolatry: and this æra continued in uſe till the year of the elephants; which incident produced a new one. Every tribe of Arabs had its æra from ſome particular event that had happened to them. In the time of the prophet, very little attention was paid to dates, till the Hijera; from which period every year had a different name. Thus, the year that he fled from Mecca to Medina was called *Amul Izun*, the year of permiſſion (to go from Mecca to Medina). The ſecond year, *Amul Emr*, the year of command (to combat the infidels). When Omar aſcended the throne of the Khalifat, Abu Muſa Aſheree, governor of Yemen, made the following repreſentation:

tion: "I have received your mandate, written in the month of Shaban; "but am not able to diſcover the date of the year." The khalif aſſembled together the learned of all nations, to conſult them upon the ſubject. The Jews recommended their own æra; and the magi explained the Perſian method of computation, called Mahroze. But as they both had intercalations, the calculations of which would have been found difficult, the æra of the Hijera was adopted in preference. According to it, the month is reckoned from one new moon to another. It never conſiſts of more than thirty, nor leſs than twenty-nine days. It ſometimes happens, that four ſucceſſive months are of thirty days, and three following months of twenty-nine days each. Aſtronomers reckon the lunar month after three ways: 1ſt, Natural, which is the time the moon takes in going from one appointed aſpect with the ſun, ſuch as a conjunction, or an oppoſition, till her return to the ſame point. 2d, Artificial. The motion of the moon varying, and the calculating of the difference being attended with difficulty, they reckon by artificial months. According to the tables of Ulugh Beg, the artificial lunar month conſiſts of twenty-nine days, twelve hours, and forty-four minutes. 3d, In the Ephemeris the rule is, that if the exceſs is more than half a day, they reckon it as one day. Thus, in common years, they make the month of Moherrem thirty days, and the next month twenty-nine days, and ſo on alternately. The artificial lunar year conſiſts of 354 days, eight hours, and forty-eight minutes; being leſs than an artificial ſolar year by ten days, twenty hours, and twelve minutes. Mirza Ulugh Beg, in his new aſtronomical tables, makes 1002 years to have elapſed of this æra down to the preſent time.

THE

THE ÆRA OF YEZDIJURD, THE SON OF SHERIAR, THE SON OF HORMUZ, THE SON OF NOORSHIRVAN.

It began from the acceſſion of Gemſheed to the throne of Perſia. Every ſucceeding monarch gave his own name to it, ſo that Yezdijurd only followed the example of his predeceſſors. The years are like the Syromacedonian, but they intercalate only once in one hundred and twenty years, when they make the year to conſiſt of thirteen months. The firſt intercalation was the month Ferverdeen, which was reckoned twice under the ſame name. The ſecond was Ardebeheſt, and ſo on. Scarcely had Yezdijurd given his name to the æra than he was dethroned, and the accounts of intercalations were entirely neglected.

THE ÆRA OF MULLIK SHAH

Is alſo called Jilalee. Before his time they uſed the Perſian æra; but by having neglected to make the intercalations, the year began improperly. By the command of Sultan Jilaleddeen Mullik Shah Siljukee, the efforts of Omar Kheyam, and ſeveral other learned men, formed this æra, and made the year to begin from the ſun's entering the ſign Aries. At firſt the years and months were both natural; now the month is an artificial one of thirty days; and at the end of Isfendiar they add five or ſix days. Of this period there have elapſed five hundred and fifteen years.

THE KHANEEAN ÆRA

Begins with the reign of Ghazan Khan, and is founded upon the aſtronomical table of Il Khan. The years and months are natural ſolar. Before his

his time they dated all public deeds from the Hijera; but the lunar year was in common uſe. This method of computation was the occaſion of much oppreſſion, becauſe thirty-one lunar years are only equal to thirty ſolar ones; and the revenues being demanded in lunar years, whilſt the harveſts kept pace with the ſun, the huſbandman ſuffered a grievous loſs. Ghazan Khan immortalized his reign for juſtice, by aboliſhing that mode, and introducing this æra. The names of the months are the ſame as the Turkiſh, with the addition of the word Khanee at the end of each. Of this period there have it ſeems already elapſed two hundred and ninety-three years.

THE EMPEROR AKBER'S ÆRA, CALLED ILAHEE.

His majeſty had long been deſirous of eſtabliſhing a new æra in Hindoſtan, in order to remove the perplexity that a variety of dates unavoidably occaſion. He diſliked the word Hijera *, but was apprehenſive of offending ignorant men, who ſuperſtitiouſly imagine that this æra and the Mahommedan faith are inſeparable; altho' it be evident to the ſenſible part of mankind, that dates are only of uſe in worldly tranſactions, and can have no connection with religion. But as the world abounds with ignorant people, whilſt the number of the wiſe and diſcerning is but ſmall, he delayed carrying his intention into execution till the 992d year of the Hijera, when his light having ſhone upon mankind, and enlarged their underſtandings, he embraced that opportunity for accompliſhing this purpoſe. The illuſtrious Emeer Futtah Ullah Sheerazy corrected the calendar from the aſtronomical tables of Ulugh Beg, making this æra to begin with his majeſty's reign; and contemplating the character of the monarch, named it Tarikh Ilahee (or

* Flight.

the

the mighty æra). The years and months are both natural ſolar, without any intercalations. The names of the months and days correſpond with the ancient Perſian. The months are from twenty-nine to thirty days each. There is not any week in the Perſian month, thirty days being diſtinguiſhed by different names; and in thoſe months which have thirty-two days, the two laſt are named Rozo' Shub (day and night); and, in order to diſtinguiſh one from the other, are called firſt and ſecond.

ماه‌هاي هند The Hindovee Months.	ماه‌هاي خطا The Kathain Months.	ماه‌هاي يغور The Ighurian Months.	ماه‌هاي جهودان The Jewish Months.	ماه‌هاي قبطي The Egyptian Months.	ماه‌هاي رومي The Syro-Macedenian Months.	ماه‌هاي نصاري The Chriſtian Months.	ماه‌هاي هجري The Arabian Months.	ماه‌هاي فارس The Perſian Months.
چيت Cheyte.	چنوه Chunweh.	آرام اي Aram Iy.	تسري Tiſry.	توت Toos.	تشرين الاول Teſhreen I.	جانواري January.	محرّم Moherrem.	فروردين Ferverdeen.
بيساكهه Byſakh.	ژژوه Zhezheweh.	ايكندي اي Ikundy Iy.	مرجسوان Marcheſvan.	فارفي Farfi.	تشرين آلاخر Teſhreen II.	فبرواري February.	سفر Sefer.	اردبيهشت Ardebeheſht.
جيتهه Jeyte.	ساموه Samweh.	اوجنج اي Ojenj Iy.	كسليو Caſleu.	اثور Afore.	كانون الاول Kanoon I.	مارچ March.	ربيع الاول Reby I.	خرداد Khordad.
اساره Affarh.	هزوه Huzweh.	درونج اي Derwenj Iy.	طيبث Tebes.	خواق Khoac.	كانون آلاخر Kanoon II.	اپريل April.	ربيع آلاخر Reby II.	تير Teer.
سانون Sanwon.	اووه Ooweh.	پتسنج اي Pitſunj Iy.	شباط Shebat.	طوبي Tuba.	شباط Shebat.	ماي May.	جمادي الاوي Jemad I.	امرداد Amerdad.
بهادون Bhadun.	لووه Looweh.	برمكريچ اي Bermakretch Iy.	ازار Azar.	ماخير Mekheer.	ازار Azar.	جون June.	جمادي آلاخر Jemad II.	شهريور Sheriyur.
كنوار Kunwar.	چهوه Cheweh.	اوپچ اي Oowetch Iy.	نيسان Niſan.	فمانوث Famenoos.	نيسان Niſan.	جولاي July.	رجب Rejeb.	مهر Mehr.
كاتك Katik.	باوه Baweh.	توقسپچ اي Tokſeetch Iy.	ايار Iiyer.	فرموثي Farmuſee.	ايار Iyer.	اكست Auguſt.	شعبان Shaban.	آبان Aban.
اكهن Aghun.	كهوه Kheweh.	سكسپچ اي Sukſeetch Iy.	سيوان Sivan.	فاخون Fakhoon.	حزيران Hezeron.	ستنبر September.	رمضان Ramzan.	آذر Azer.
پوس Poos.	شبوه Shubweh.	بتسپچ اي Bitſeetch Iy.	تهوز Temuz.	فاوني Faveny.	تهوز Temuz.	اكتوبر October.	شوال Shewal.	دي Diy.
ماكهه Maugh.	شيايوه Shyeweh.	السپچ اي Alſeetch Iy.	آب Ab.	اپيفي Epiefee.	آب Ab.	نونبر November.	زوالقعد Zulkaad.	بهمن Behmen.
پهاكن Phagun.	سروه Sirweh.	حقسابات اي Hokſabat Iy.	ايلول Elul.	ماسوري Meſooree.	ايلول Elul.	دي سنبر December.	زوالحج Zulheej	اسفنديار Isfendiar.

OF

OF TRIBUTE AND TAXES.

Seeing that without a ſufficiency of food to recruit the animal ſtrength, no one can exert himſelf ſo as to deſerve a ſubſiſtence; and as this is to be merited either by corporeal or intellectual labour, it is incumbent on all ranks of people to employ themſelves to the ſame end. But the ſucceſs of theſe operations, which tends to the eaſe and comfort of every condition of life, depends upon the juſtice of monarchs, and the integrity and ability of their miniſters; for every country has ſomething peculiar to itſelf. Some ſoils produce crops almoſt ſpontaneouſly, whilſt others require the greateſt exertions of labour and ſkill. Much depends upon the vicinity or diſtance of water; and the neighbourhood of cities ought alſo to be a matter of conſideration. So that it behoveth the officers of government, in their reſpective diſtricts, to attend to every one of thoſe circumſtances, that the demands of the ſtate may be fixed accordingly. In former times, the monarchs of Hindoſtan exacted the ſixth of the produce of the lands; in the Turkiſh empire, the huſbandman paid the fifth; in Turan, the ſixth; and in Iran, the tenth. But at the ſame time there was levied a general poll-tax, which was called Kheraj. Cobad * diſapproved of this arbitrary mode, and intended to have made a meaſurement of all the arable land in his empire, for the purpoſe of aſcertaining an equitable fixed revenue. He however died before he could carry this intention into execution: but his ſon † Noorſheervan adopted his plans, and inſtituted a land-meaſure of ſixty ſquare kiſſery guz; and, computing the produce of ſuch a quantity of land to be a kefeez, valued at three dirhems, he determined that a third part ſhould be

* King of Perſia.

† Under whoſe reign Mahommed was born.

the proportion of revenue. The kefeez is a meaſure, which is alſo called Saa *, conſiſting, ſome ſay, of eight retels; whilſt others make it to be ſomething more. The dirhem was equal in weight to a miſkal. When the khalifat deſcended to Omar, he approved of the wiſdom of Noorſheenen, but introduced a few innovations, which may be learnt by conſulting ancient books. Latterly in Iran and Turan, government has taken a tenth of the produce of the ſoil; but, at the ſame time, the huſbandman is loaded with a number of other taxes, which altogether exceed half the produce. In Egypt, the proportion of revenue is as follows:

From a kodan of the beſt ſoil,	3	Ibraheemees
Middling,	2	
Worſt,	1	

The kodan is a meaſure of land, containing one hundred ſquare reeds, each of which is equal to one ba (or perch). The ibraheemee paſſes current for forty kebeers, fourteen of which are equivalent to a rupee of Akber Shah. In many parts of the Turkiſh empire they exact from the huſbandman thirty okchehs for every yoke of oxen, beſides forty-two okchehs for the exchequer, together with twenty-one okchehs for the army, and fifteen okchehs for the ſoobahdar (or viceroy). The okcheh is a ſmall coin, eighty of which are equivalent to one ibraheemee. In other places of the ſame empire, for every yoke of oxen, twenty-ſeven okchehs for the troops, and ſix for the viceroy. In other parts, twenty-ſeven okchehs for the ſengiakbegy, and twelve for the ſoobaſhy or cootwal. There are alſo other rates of collection in that empire, the relation of which would run me into prolixity. The Mahommedans make three diſtinctions in conquered lands; Aſheree, Kherajee,

* A pound, of twelve ounces.

and

and Sulhee. The aſheree and kherajee are each ſubdivided into five kinds; and the ſulhee into two. Aſheree, 1ſt kind, The lands of Tehama, including Mecca, Taif, Yemen, Oman, Bahrein, and Reyeh. 2d kind, Land whoſe proprietor has voluntarily embraced the faith. 3d kind, Land that has been conquered and divided amongſt the victors. 4th kind, Land on which a moſlem has built a houſe, or planted a garden. 5th kind, Waſte land which has been brought into cultivation by order of the ruler. Kherajee, 1ſt kind, The lands of Perſia Proper, and of Kerman. 2d kind, Land on which a zimmee has built a houſe, or planted a garden. 3d kind, Waſte land which a moſlem has made arable, by means of water brought thither at the public expence. 4th, Land which has ſurrendered upon terms of capitulation. 5th, Land which is cultivated by the means of water that pays revenue. Sulhee, 1ſt kind, The lands of the tribe of Beny Behran. 2d kind, The lands of the tribe of Beny Saleb; the explanations of each of which may be learnt from ancient books. Likewiſe, according to ſome authors, land is made to be of four kinds: 1ſt, Land cultivated by moſlems, and which is called Aſheree. 2d, The land of a perſon who embraces Iſlamiſm. Some make this to be Aſheree, and others Kherajee. 3d, Conquered land, which ſome make Aſheree, and others Kherajee. 4th, Land which has ſurrendered upon terms of capitulation; and this is accounted Kherajee. Kheraj is made to be of three kinds: 1ſt, Kheraj Mokoſſimeh (or divided) is the fifth or ſixth of the produce of the ſoil. 2d, Kheraj Wezeefeh, which is ſettled according to the ability of the inhabitants. 3d, according to ſome ancient books, Kheraj implies the whole produce of the ſoil; and after a ſhare has been allowed to the huſbandman, under certain ſtipulations, the remainder taken by government is called Zekat and Aſher: but, regarding every one of the caſes above mentioned, there are many contradictory accounts. The Khalif Omar laid an annual tax upon every one who was not

of

of the Mahommedan religion. A perſon of high condition paid forty-eight dirhems; a middling perſon twenty-four dirhems; and one in an inferior ſtation twelve dirhems: and this tax was called Jezeeyeh. In every kingdom, beſides the land-tax, government exacts ſomething from the property of every individual; which extraordinary levy is called Tumgha. In Iran and Turan they collect land-tax from ſome; from others jehat; a number pay ſyerjehat; and others voojoohat and feroohat. Summarily, the quit-rent is called Mal; the taxes upon manufactures Jehat; and all other impoſts are in general named Syerjehat. Of the charges of collections, the proportion taken by the revenue-officers is called Voojoohat; and all other expences are named Feroohat.

But this mode of collection is deſtructive to the country, and vexatious to the people. His majeſty aboliſhed all arbitrary taxes; he ſettled the guz, the tenab, and the beegah; after which he aſcertained the value of the lands, and fixed the revenue accordingly.

THE ILAHEE GUZ

Is a meaſure uſed in Hindoſtan. Formerly the guz was of three kinds, long, middling, and ſhort. Each was divided into twenty-four equal parts, called Teſuj. A teſuj of the long guz was equal to the breadth of eight ordinary barley-corns; and a teſuj of the laſt meaſured ſix barley-corns. The long guz was uſed for meaſuring cultivated lands, roads, forts, reſervoirs, and mud-walls. The middling guz ſerved for meaſuring buildings of ſtone and wood, thatches, religious houſes, wells, and gardens; and the ſhort guz was employed for meaſuring cloth, armour, beds, palkees, chairs, carts, &c. In ſome other countries the guz conſiſts of twenty-four teſujes; but they divide it after the following manner:—

12 Weheemahs

12 Weheemahs	make one	Hebbah;
8 Hebbahs		Zerrah;
12 Zerrahs		Kitmeer;
8 Kitmeers		Nekeer;
6 Nekeers		Feteel;
6 Feteels		Ful;
6 Muſtard-ſeeds		Barley-corn;
2 Barley-corns		Hubbah;

or,

4 Teſuj	make one	Dang;
6 Dangs		Guz.

Others make guz conſiſt of twenty-four fingers, each meaſuring the breadth of ſix barley-corns, and each of the latter being equal to the thickneſs of ſix hairs taken from the mane of a Yabu horſe. In ſome ancient books the guz is ſaid to conſiſt of two ſpans and two inches; and this guz was divided into ſixteen equal parts, each of which was ſubdivided into quarters, called P'her; ſo that the p'her was the ſixty-fourth part of a guz. Other ancient authors ſay the guz was of ſeven kinds: 1ſt, The guz ſowdah, conſiſting of twenty-four fingers, and two thirds of a finger, which Haroon Reſheed meaſured from the hand of one of his Abyſſinian ſlaves. The nilometer of Egypt is made after this meaſure, which is alſo uſed for meaſuring cloths and buildings. 2d, The Kuſbeh guz, called alſo Aameh and Dowr, conſiſts of twenty-four fingers, and was invented by Ebn Abyliclah. 3d, The Youſefy guz conſiſts of twenty-five fingers, and is uſed at Baghdad for meaſuring buildings. 4th, The little Haſheemeeah guz, of twenty-eight fingers and a third, was invented by Belal, the ſon of Abeebirdeh; although ſome attribute it to Abu Muſa Aſharee. 5th, The long Haſheemeeah guz,

of

of twenty-nine fingers and two-thirds, was invented by Manſoor Abbaſſy. Both the Heſheemeeah guzes are called Guz Mullik and Guz Zeeadeeah, becauſe Zeead, the adopted ſon of Abu Sofian, made uſe of them for meaſuring the Arabian irak. 6th, The Omareeah guz, of thirty-one fingers, was invented by the Khalif Omar. Having added together the contents of the long, middle, and ſhort guz, he took a third of the aggregate ſum, and added four fingers to it. He cloſed both ends of the meaſure with tin, and ſent it to Hezeefeh, and Oſman the ſon of Hanif, in order that they might meaſure with it the Babylonian irak. 7th, The Mamooneeah guz, of ſixty-nine fingers and a half, Maamon Abaſſy invented and uſed it in meaſuring rivers, cultivated lands, and roads.

There was alſo formerly a guz conſiſting of twenty fingers, uſed for meaſuring cloths. The guz Meſahet, according to ſome, was alſo of twenty-eight fingers, whilſt others make it of different lengths.

Sultan Secunder Loedee invented a guz in Hindoſtan, conſiſting of the breadth of forty-one iſcunderees and a half, which was a round ſilver coin adulterated with copper: Hemaioon made it complete forty-two iſcunderees. This guz is equal to thirty-two fingers; but, according to ſome ancient authors, this guz was in uſe before the time of Loedee. Sheer Khan and Selim Khan, who aboliſhed the cuſtom of dividing the crops, and made a meaſurement of the cultivated lands, uſed this guz for that purpoſe.

Till the thirty-firſt year of the preſent reign, although the guz of Akber Shah, conſiſting of forty-ſix fingers, was uſed as a cloth-meaſure, yet the ſecunderee guz was employed for every other purpoſe. His majeſty taking into conſideration the inconveniences ariſing from a multiplicity of meaſures, commanded

commanded that for all purpoſes there ſhould be uſed only one guz, conſiſting of forty-one fingers, and named it the Ilahee guz.

THE TENAB.

His majeſty adopted Noorſheervan's meaſurement of ſixty ſquares, which he made to conſiſt of that number of the Ilahee guz. The tenab, formerly uſed in Hindoſtan, was made of rope, which, being ſubject to great variations from twiſting, or from the dryneſs or moiſture of the air, his majeſty, in the nineteenth year of his reign, commanded that it ſhould be compoſed of bamboos, joined together by iron rings.

THE BEEGAH, OR JEREEB,

Are names applied indifferently to the meaſure itſelf, as well as to ſuch a quantity of land. It conſiſts of 3600 ſquare guz. If a piece of ground be unequal in length and breadth, it is brought into ſquare meaſure.

20 Unſwanſeh	make one	Pitwanſeh;	
20 Pitwanſeh		Tiſwanſeh;	
20 Tiſwanſeh		Biſwanſeh;	
20 Biſwanſeh		Biſwah;	
20 Biſwah		Beegah.	

All the diviſions below the tiſwanſeh are imaginary.

No revenue is required from nine biſwanſeh; but ten biſwanſehs are accounted one biſwah.

(*Of the Diviſion of the Lands; together with ſome Account of the Revenues of Hindoſtan.*)

When his majeſty had ſettled the guz, the tenab, and the beegah, he next divided the lands into different kinds, and fixed a different revenue to be paid by each.

Poolej is that land which is cultivated for every harveſt, being never allowed to lie fallow.

Perowty is that which is kept out of cultivation for a ſhort time, in order that the ſoil may recover its ſtrength.

Checher is that which had lain fallow three or four years.

Bunjer is that which has not been cultivated for five years and upwards.

Both of the two firſt mentioned kinds of land, namely, poolej and perowty, are of three ſorts, *viz.* beſt, middling, and bad. They add together the produce of a beegah of each ſort, and a third of that aggregate ſum is the medium produce of one beegah of poolej-land, one third part of which is the revenue ſettled by his majeſty. (What was exacted by Sheer Khan exceeded the preſent produce of lands.)

POOLEJ LAND.

The Spring Harveſt, called in Hindoſtan Aſſadhy.

	The produce of a beegah of the beſt ſort of poolej.	The produce of a beegah of the middling ſort of poolej.	The produce of a beegah of the worſt ſort of poolej.	The aggregate produce of three beegahs of different ſorts.	One third of the preceding, being the medium produce of a beegah of poolej.	One-third of the medium produce of a beegah, being the proportion fixed for the revenue.
	Md. Sr.	Md. Sr.	Md. Sr.	Md. Sr.	Md. Sr.	Md Sr.
Wheat, —	18 0	12 0	8 35	38 35	12 38¼	4 12¾
Vetches, —	13 0	10 20	7 20	31 0	10 13½	3 18
Adeſs, —	8 10	6 20	4 25	19 15	6 18½	2 6
Barley, —	18 0	12 20	8 15	38 35	12 38¼	4 12¾
Linſeed, —	6 20	5 10	3 30	15 20	5 7	1 29
Maaſſer, —	8 30	6 30	5 10	20 30	6 36½	2 12
Arzen, —	10 20	8 20	5 5	24 5	8 1½	2 27½
Muſtard, —	10 20	8 20	5 5	24 5	8 1½	2 27½
Peas, —	13 0	10 20	8 25	32 5	10 23	3 23
Fenugreek, —	14 0	11 0	9 35	34 35	11 25	3 35
Shalykowr, —	24 0	18 0	14 10	56 10	18 30	6 10

For muſk-melons, ajwain, onions, and other greens, the revenue was ordered to be paid in ready money, at the rates ſet forth in the ſubjoined tables.

POOLEJ LAND.

The Autumn Harveſt, called in Hindoſtan Sawoney.

	The produce of a beegah of the beſt ſort of poolej.	The produce of a beegah of the middling ſort of poolej.	The produce of a beegah of the worſt ſort of poolej.	The aggregate produce of three beegahs of different ſorts.	One-third of the preceding, being the medium produce of a beegah of poolej.	One-third of the medium produce of a beegah, being the proportion fixed for the revenue.
	Md. Sr.	Md. Sr.	Md. Sr.	Md. Sr.	Md. Sr.	Md. Sr.
Molaſſes, —	13 0	10 20	7 20	31 0	10 13½	3 18
Cotton, —	10 0	7 20	5 0	22 20	7 20	2 20
Shaly muſhkeen,	24 0	18 0	14 10	56 10	18 30	6 10
Common rice,	17 0	12 20	9 15	38 35	12 38½	4 13
Maſh, —	10 20	7 20	5 10	23 10	7 30	2 23½
Mowng, —	6 20	5 10	3 30	15 20	5 6½	1 29
Jewar, —	13 0	10 20	7 20	31 0	10 13½	3 18
Shamakh, —	10 20	8 20	5 5	24 5	8 1½	2 27½
Koderem, —	18 0	12 20	8 15	38 35	12 38½	4 12½
Seſame, —	8 0	6 0	4 0	18 0	6 0	2 0
Gall, — —	6 20	5 10	3 30	15 20	5 7	1 29
Turyeh, —	6 20	5 10	3 30	15 20	5 7	1 29
Arzen, —	16 10	13 20	10 25	40 5	13 1½	4 18½
Lehdereh, —	10 20	7 20	5 10	23 10	7 30	2 23½
Meadow, —	11 20	9 0	6 20	27 0	9 0	3 0
Lubyeh, —	10 20	7 20	5 10	23 10	7 30	2 20½
Kowdery, —	6 20	5 10	3 30	15 20	5 7	1 29
Kelet, —	10 20	7 20	5 10	23 10	17 30	2 20½
Berty, —	6 20	5 10	3 30	15 20	5 7	1 29

The

The people who watch the crops, are allowed by government in ſome places a quarter of a ſeer per maund, and in others more.

(The revenue ariſing from indigo, kuknar, pan, turmeric, ſingarhar, hemp, kutchalu, kuddoo, henna, cucumbers, badinjan, radiſhes, carrots, kerela, tyndus, and ketcherah, was ordered to be paid in ready money, at the rates ſet forth in the ſubjoined tables.)

Perowty-land when cultivated, pays the ſame revenue as poolej.

(His majeſty, out of his wiſdom, having ſettled the revenues in the above favourable manner, alſo ordered that the jehat, or duties on manufactures, which uſed to be ten *per cent.* ſhould be reduced to five *per cent.*)

The ſuddu-ey putwary * uſed to be equally divided between the putwary and the canoongoo. The putwary is employed on the part of the huſbandman, to keep an account of his receipts and diſburſements; and no village is without one of theſe. The canoongoo is the protector of the huſbandman; and there is one in every pergunnah. Now the canoongoo's ſhare of one *per cent.* is remitted; and theſe officers are paid by government according to their rank. (The firſt has fifty rupees, the ſecond thirty rupees, and the third twenty rupees *per menſem*) and they have a jageer tun equivalent thereto.) (Formerly it was a rule, that the gomaſhtahs of the ſhekdar of the karkun) and thoſe belonging to the aumeen, ſhould receive daily fifty-eight dams zabetaneh, or cuſtom, provided that in ſpring they did not meaſure leſs than two hundred, nor in autumn leſs than two hundred and fifty beegahs.

* Or two *per cent.* for the putwary.

His

His majeſty, whoſe bounty is boundleſs as the ſea, ordered the above cuſtom to be diſcontinued, and that in lieu thereof only one dam per beegah ſhould be collected. (He alſo remitted a variety of vexatious taxes, which uſed to equal the quit-rent of Hindoſtan.) Of the number of theſe taxes were the following, *viz.*

Jezyeh (1)
Meer Behry (2)
Kereea (3)
Gawſhemary (4)
Sirderukhty (5)
Piſhcuſh (6)
Feruk Akſam Peeſheh (7)
Daroghaneh (8).
Teſſeeldary (8)
Fotedary (8)
Wejeh Keryeh (9)
Kherytyteh (10)
Serafy (11)
Haſſil Bazar (12)
Nekaſs (13)

(1) Capitation tax, paid by the Hindoos.

(2) Port duties.

(3) When a number of people were gathered together to perform any religious ceremony, they exacted ſomething from every perſon.

(4) A tax upon oxen.

(5) A tax upon every tree.

(6) Preſents.

(7) A Poll-tax collected from every workman.

(8) Taxes made for thoſe officers of government.

(9) Lodging-charges for the above officers.

(10) For money bags.

(11) For trying and exchanging money.

(12) Market duties.

(13) A tax on the ſale of cattle.

together

together with taxes on the following articles: Hemp, blankets, oil, and raw hides. There were likewiſe taxes upon meaſuring and weighing, and for killing cattle, for dreſſing hides, for playing at dice, and for ſawing timbers.—Likewiſe,

Rahdary, or paſſport;

Pug, which was a kind of poll-tax;

Hearth-money;

A tax both on the buyer and on the ſeller of a houſe;

A tax on ſalt made from earth;

Bilkutty, or permiſſion to reap the harveſt, for which ſomething was exacted;

A tax on putty (nemed *);

A tax on lime;

A tax on ſpirituous liquors;

A tax on brokerage;

A tax on fiſhermen;

A tax on ſtorax.

In ſhort, all thoſe articles which the natives of Hindoſtan comprehend under the deſcription of Syerjehat.

OF CHECHER LAND.

When land, either from exceſſive rain or by reaſon of inundation, has ſuffered ſo much that the huſbandman finds difficulty in cultivating it, he is allowed to pay the revenue in the following proportions:—

The firſt year two-fifths of the produce; the ſecond year three-fifths; the third and fourth years four-fifths each; and the fifth year as poole;

* Felt.

and

and according to circumſtances, the revenue is received either in money or in kind. In the third year the charges of five *per cent.* and the duty of one dam per beegah are collected.

OF BUNJER LAND.

When the land has been greatly injured by inundation, the revenues are collected in the following proportions:—

SPRING HARVEST.

The Proportions in which the Revenues are collected from a Beegah of Bunjer-Land for Four Years; after which it becomes Poolej.

		1ſt Year. Md.	Sr.	2d Year. Md.	Sr.	3d Year. Md.	Sr.	4th Year. Md.	Sr.
Wheat,		0	20	1	0	2	0	3	0
Muſtard,	R.	0	5	0	25	0	35	1	10
Nakhud,	I.	0	10	0	30	1	10	2	10
Ditto,	R.	0	5	0	30	1	10	2	20
Barley,	I.	0	20	1	0	2	0	5	0
Ditto,	R.	0	5	0	30	1	20	2	20
Adeſs,	I.	0	10	0	30	1	10	1	30
Ditto,	R.	0	5	0	30	1	10	1	30
Arzen,	I.	0	10	0	25	0	35	1	0
Ditto,	R.	0	5	0	25	0	35	1	0
Linſeed,	I.	0	5	0	20	0	30	1	10
Ditto,	R.	0	5	0	5	0	30	1	10

I. ſtands for inundated land, and *R.* for that which has ſuffered from rain.

AUTUMN

AUTUMN HARVEST.

The Proportions in which the Revenues are collected from a Beegah of Bunjer Land for Four Years; after which it becomes Poolej.

		1ſt Year. Md.	Sr.	2d Year. Md.	Sr.	3d Year. Md.	Sr.	4th Year. Md.	Sr.
Maſh,	I.	0	20	1	0	1	20	2	10
Ditto,	R.	0	5	0	20	1	0	1	20
Jewar,	I.	0	20	1	0	2	0	3	0
Ditto,	R.	0	5	0	20	1	0	2	0
Mowth,	R.	0	5	0	20	0	30	1	10
Lehdereh,	R.	0	5	0	20	1	10	2	0
Koderem,	I.	0	20	1	0	2	0	3	0
Ditto,	R.	0	5	0	20	1	20	2	20
Mendeweh,	I	0	20	1	0	2	0	3	0
Ditto,	R.	0	5	0	30	1	20	2	20
Kodery,	I.	0	10	0	25	0	35	1	10
Ditto,	R.	0	5	0	25	0	35	1	10
Gall,	I.	0	10	0	25	0	35	1	10
Ditto,	R.	0	5	0	25	0	35	1	10
Turyeh,	I.	0	20	1	0	1	10	1	20
Ditto,	R.	0	5	0	25	0	35	1	10
Shamakh,	I.	0	10	0	25	0	35	1	10
Ditto,	R.	0	5	0	25	0	35	1	10
Arzen,	I.	0	10	0	30	1	0	1	10
Ditto,	R.	0	5	0	30	1	0	1	10
Seſame,	R.	0	5	0	20	0	30	1	10

Now it is ordered, that in Bunjer there ſhall be taken from each beegah the firſt year only one or two ſeers—the ſecond year five ſeers—the third year the ſixth of the produce, together with one dam—the fourth year a fourth of the produce, and after that period as poolej. But this indulgence differs according to circumſtances. The huſbandman may always pay his revenue in money or in kind, as he may find moſt convenient.

The bunjer land at the foot of mountains, and that in the pergunnahs of Sembeleh and Beratch, do not continue in that ſtate; for ſuch a quantity of new earth is brought with the inundation, that when the water ſubſides, the ſoil is better than moſt poolej. However, his majeſty, out of the abundance of his beneficence, reckons it only as common bunjer.

The huſbandman has his choice to pay the revenue either in ready money, or by kunkoot, or by behawely.

*Of the Nineteen Years Collections**.

Careful and intelligent people have been continually employed in learning the current prices of every province of the empire; and, agreeably thereto, grain has been received by government.

The rates at which the revenue of a beegah of poolej land was fixed, commencing at the ſixth year, or A. H. 968, and concluding with the twenty-

* Nineteen years is a cycle of the moon, during which period the ſeaſons are ſuppoſed to undergo a complete revolution.

fourth

fourth year of the reign, are particularized in the annexed tables, which were made after the moſt diligent inveſtigation *)

(*Of the Ten Years Settlement.*)

From the commencement of the immortal reign, perſons of integrity and experience have been annually employed in preparing the current prices for his majeſty's information, and by which the rates of collection were determined; but this mode was attended with great difficulties.

(When Khajeh Abdul Majeed Aſof Khan was raiſed to the vizaret †, the jumma of the lands was only computed, and he increaſed the tunkhas juſt as he thought fit. As at that time the empire was but of ſmall extent, the exigencies of the ſervants of the crown were accumulating daily; and the tunkhas were levied partially, according to the particular views of corrupt and ſelf-intereſted people.)

(But when this great office was intruſted to the joint management of Rajah Tudermull and Mozeffer Khan,) in the fifteenth year of the reign, they appointed ten canoongoos to collect the accounts of the provincial canoongoos, and which were brought to the royal exchequer. (Then having taken from the canoongoos the tukſeem mulk, or diviſions of the empire, they eſtimated the produce of the lands, and formed a new jumma ‡)

* *Vide* Appendix.

(† In the fourth year of the reign.)

‡ This Tukſeem jumma, or aſſeſſment of the lands, is particularized in the ſecond volume, which contains the hiſtory of the twelve ſoobahs, or viceroyalties of Hindoſtan.

This ſettlement is ſomewhat leſs than the former one; however, there had hitherto been a wide difference between the ſettlement and the receipts.

When, through his majeſty's prudent management, the bounds of the empire were greatly enlarged, it was found very difficult to procure the current prices every year from all parts of the kingdom; and the delays that this occaſioned in making the ſettlement, were productive of many inconveniences. (Sometimes the huſbandmen would cry out againſt the exorbitancy of the demands that were made upon them; and, on the other ſide, thoſe who had tunkhas to collect would complain of balances. His majeſty, in order to remedy theſe evils effectually, directed that a ſettlement ſhould be concluded for ten years) by which reſolution, giving eaſe to the people, he procured for himſelf their daily bleſſings.

(For the above purpoſe, having formed an aggregate of the rates of collection from the commencement of the fifteenth year of the reign to the twenty-fourth, incluſive, they took a tenth part of that total as the annual rate for ten years to come)

(From the twentieth to the twenty-fourth year) the collections were made upon grounds of certainty; but the five former ones were taken from the repreſentations of perſons of integrity; and, moreover, during that period the harveſts were uncommonly plentiful, as may be ſeen in the tables of the nineteenth year's rates.)

INSTRUCTIONS FOR THE OFFICERS.

The Sepahſillar, or Viceroy.

He is his majeſty's vicegerent. The troops and ſubjects of the ſoobah are under his orders; and the proſperity thereof depends upon his impartial diſtribution of juſtice. In all his actions he muſt ſtrive to pleaſe the Deity, to whoſe throne it is his duty to be inceſſantly offering up ſupplication and praiſe. He muſt conſtantly keep in view the happineſs of the people, and never ſuffer himſelf to be negligent in buſineſs. He muſt not talk idly, nor ſhew an unpleaſant countenance. He muſt be circumſpect in his conduct, and pay due regard to the rank of every one, ſhewing particular complacency towards them who are neareſt him in office, nor neglecting thoſe whoſe duty engages them at a diſtance from his perſon. Whatever can be tranſacted by his ſervants he ſhall not commit to the care of his ſons; neither ſhall he employ himſelf upon a buſineſs which can be performed by his children. On all occaſions he ſhall conſult with a perſon wiſer than himſelf; or if ſuch an one is not to be found, he ſhall aſſociate together ſeveral of approved wiſdom, and deliberate with them, liſtening with attention to the opinion of each, and determining with caution.

VERSE.

" Sometimes an old wiſe man may counſel fooliſhly; and an ignorant " boy may, through miſtake, drive the arrow into the butt."

He muſt not admit every one to his counſel, nor low people in particular, ſince few adviſe from motives of friendſhip and diſintereſtedneſs. Conſidering

Conſidering his office to be that of a guardian, let him act with the utmoſt caution. He muſt regard the knowledge of the diſpoſitions of men as the firmeſt baſis of his power, and, having obtained that, he will live in perfect ſecurity. Let him keep under the command of reaſon, both his favour and his diſpleaſure. The diſobedient he ſhall ſtrive to reclaim by good advice. If that fail, let him puniſh with reprimands, threats, impriſonment, ſtripes, or even amputation of limbs; but he ſhall not take away life till after the moſt mature deliberation. He muſt not ſtain his tongue with abuſe, for foul language belongeth to low and inconſiderate people. Let him not make a practice of affirming his words with an oath, for he will thereby make himſelf ſuſpected for a liar, and fill his hearers with diſtruſt. In judicial inveſtigations, let him not be ſatisfied with witneſſes and oaths, but make repeated and various inquiries, and pay due attention to phyſiognomy. He muſt not intruſt theſe inveſtigations ſo entirely to another as to conſider himſelf freed from all reſponſibility therein.

VERSE.

" Refer not his cauſe to the inveſtigation of the dewan, for poſſibly " his complaint is againſt the dewan."

Thoſe who apply for juſtice, let them not be afflicted with delay and expectation. Let him ſhut his eyes againſt offences, and accept the excuſe of the penitent. Let him behave himſelf with befitting ſtate and munificence. Let him object to no one on account of his religion or ſect. Let him intruſt each diviſion of the country to the care of an honeſt upright man. Let the roads be made ſafe by ſtationing proper guards for the protection of the traveller, and let him continually receive information thereof. Let him appoint

appoint to offices men of worth, foreſight, and integrity, and not ſuch as are avaricious; and if a ſufficient number of ſuch people are not to be found, he ſhall join in office ſeveral who are not acquainted or connected together; and writing down the repreſentation of each, he muſt endeavour to diſcover the truth. Let his expences always be leſs than his income; and of what remains he ſhould give ſome part to the needy, particularly thoſe who do not ſet forth their wants. Let him be always attentive to the diſcipline of the troops, and ſee that their arms be kept in good order. And he ſhall conſtantly exerciſe himſelf and his men in riding, and in ſhooting with the bow and the matchlock. Let him be circumſpect and deliberate in placing confidence, for many who are evil-minded carry a fair outſide, and uſe the language of friendſhip; but as their profeſſions are void of ſincerity, they conclude with acting a vicious part. Let him ſtrive to increaſe cultivation and population, and gain the hearts of all our ſubjects by a faithful performance of his engagements; and let him conſider it is his duty to befriend the induſtrious huſbandman. Let him be careful to appoint impartial collectors of the revenues, and be always watchful over their conduct. He muſt give attention to the digging of reſervoirs, wells, and water-courſes; to the planting of gardens; to the erecting ſerais, and other pious and uſeful foundations; and ſee that ſuch as have fallen into decay be repaired. He muſt not be fond of retirement, nor indulge himſelf in melancholy; neither ought he to be familiar with the populace, nor always in a crowd.

VERSE.

"Neither aſſociate with every one; nor ſeparate yourſelf from every one.
"Go in the road of wiſdom, and be neither a fly nor a phœnix."

Let

Let him venerate thoſe who devote their lives to the ſervice of God, and reſpect the derviſhes and truly pious mendicants. Let him not conſider imploring bleſſings from the ſun and venerating lamps as ignicoly. Let him accuſtom himſelf to watching, and ſleep and eat with moderation. Let him employ himſelf in prayer at ſunriſe, noon, evening, and midnight. When he is at leiſure from religious and worldly duties, he ſhould peruſe books of philoſophy, and guide his actions by their precepts. If he is not in a temper of mind to reliſh this ſtudy, he may read the Muſneevy, regardleſs of the letter, but conſidering the ſpirit of the author. He ought alſo to cultivate his mind with the approved tales of the Keleilah Dumnah, thus making the experience of ancient times his own. Let him liſten to true theology, and not give attention to idle tales. Let him aſſociate with the wiſe, and thoſe of good and friendly diſpoſition, and having ſelected from amongſt them a man of truth and integrity, direct him to give due attention to all his actions, in order that whatever appears improper to him may be repreſented by him in private. If at any time he miſconceives a motive or action, he ſhall not therefore be diſpleaſed at him, for it has long been matter of complaint that people are backward in ſpeaking any thing that may be diſagreeable to their ſuperiors, and that it is difficult to find one who will benefit another to his own injury. Let him not be hurried away by the repreſentations of ſlanderers, but exert his own circumſpection on all occaſions, becauſe men of bad character forge ſtories, and paſſing themſelves off for men of integrity and diſintereſtedneſs, labour to injure others. Let him not be revengeful, but behave with modeſty and kindneſs to every one. He muſt not ſlight the deſcendants of ancient families, but conſider the glorious actions of their anceſtors as the recommendation of their leſs deſerving poſterity. Let him obſerve that at meals every perſon ſays *Allah Akber*, and that the principal man amongſt them anſwers *Jelle-jelalehoo*. Let him

ſee

ſee that neither a goat nor a ſheep be killed that is not a twelve-month old. For a month following the anniverſary of his birth-day, he ſhall abſtain from eating fleſh; neither ſhall he eat of any thing that himſelf hath ſlain. Let him not addict himſelf to ſenſual gratifications, nor have commerce with a pregnant woman. The food which is uſually given away after the death of a perſon, he ſhall prepare every year on his own birth-day, and beſtow upon the needy.

Upon the ſun's entering a ſign of the zodiac, let him employ himſelf in prayer, and diſcharge cannon and muſketry, to apprize the populace thereof. And let him order the kettle-drum to be beat at ſunriſe and midnight. Let him not conſider himſelf as ſtationary, but hold himſelf and family in readineſs to repair to the preſence at the ſhorteſt ſummons.

THE FOUJDAR.

For the further proſperity of the empire, his majeſty, in the ſame manner as he has appointed a Sepahſillar for every ſoobah, has nominated one of his intelligent and diſintereſted ſervants to the charge of ſeveral pergunnahs, who is ſtiled Foujdar; he is under the orders of the Sepahſillar, to whom he is to give every aſſiſtance in his power.

Whenever a zemeendar, or a collector of the royal or Jageer lands is diſobedient, he ſhall endeavour to bring him back to his duty by fair words; and if they fail of producing the deſired effect, he ſhall take down in writing an account of his proceedings, in the preſence of the principal officers of government, and then inflict a proper puniſhment. If a number confederate together, let him fix his quarters near to their abode, and poſſeſs himſelf of their men and property by degrees, without hazarding a general engagement.

For a ſervice which can be effected by infantry, he ſhall not employ cavalry. He muſt not be precipitate in attacking a fort, but encamp his troops beyond the reach of its guns, and block up all the avenues thereto. He muſt be guarded againſt their nightly ſallies; and he ought to provide à ſafe retreat for himſelf. Let him be careful that the troops are relieved regularly. When he has poſſeſſed himſelf of the ſtrong hold of the rebels, he muſt act with fidelity in the diviſion of the plunder, a fifth part of which he ſhall ſend to the royal exchequer; and if after making the diviſion there be any remainder, that ſhall alſo be the property of the ſtate. Let him pay conſtant attention to the horſes and accoutrements of the troops. If a trooper be without a horſe, his comrades ſhall provide him with one at their joint expence. If a horſe is killed in battle, the trooper is to be mounted again at the expence of government. He muſt ſend regularly to the preſence a roll of the troops who are preſent, and of thoſe who are abſent. In all inſtances he muſt exert himſelf in carrying into execution the royal regulations.

THE MEER ADUL AND THE CAZY.

Although it be the immediate duty of a monarch to receive complaints and adminiſter juſtice, yet, ſeeing that it is not poſſible for one perſon to do every thing, it neceſſarily follows that he muſt delegate his power to another. This delegate muſt not be ſatisfied with witneſſes and oaths, but make diligent inveſtigation; becauſe it is very difficult to come at the truth without painful ſearch and minute enquiry. Conſidering the depravity of human nature, he ought not to place much reliance on depoſitions and ſolemn aſſeverations. Diveſting himſelf of partiality and avarice, let him diſtinguiſh the oppreſſed from the oppreſſor; and when he has diſcovered the truth, act accordingly. He ſhall begin with aſking the circumſtances of the caſe, and then try it in all its parts. He muſt examine each witneſs

witneſs ſeparately upon the ſame point, and write down their reſpective evidences. Since theſe objects can only be effectually obtained by deliberateneſs, intelligence, and deep reflection, they will ſometimes require that the cauſe ſhould be tried again from the beginning; and, from the ſimilarity or diſagreement, he may be enabled to arrive at the truth. The Cazy tries the cauſe; and the perſon who paſſes ſentence and orders puniſhment, is called the Meer Adul.

THE COOTWAL.

This office requires one who is courageous, experienced, active, and of quick comprehenſion. He muſt be particularly attentive to the nightly patroles, that, from a confidence in his vigilance, the inhabitants of the city may ſleep at eaſe, and every attempt of the wicked be prevented or fruſtrated. It is his duty to keep a regiſter of all the houſes and frequented roads. And he ſhall cauſe the inhabitants to enter into engagements to aid and aſſiſt, and to be partakers in the joy or ſorrow of each other. And he ſhall divide the city into mehals (or quarters) and nominate a proper perſon to the ſuperintendence thereof, under whoſe ſeal he ſhall receive a journal of whatever comes in or goes out of that quarter, together with every other information regarding it. He ſhall alſo appoint for ſpies over the conduct of the Meer Mehal, a perſon of that quarter, and another who is unknown to him; and keeping their reports in writing, be guided thereby. Travellers, whoſe perſons are not known, he ſhall cauſe to alight at a ſeparate ſerai; and he ſhall employ intelligent people to diſcover who they are. He muſt carefully attend to the income and expences of every man. His own conduct muſt be upright and ſtrictly honeſt; and he muſt make himſelf acquainted with every tranſaction. Out of each claſs of artificers he ſhall ſelect one to be at their head, and appoint another their broker for buying

and ſelling, and regulate the buſineſs of the claſs by their reports: and they ſhall regularly furniſh him with journals atteſted by their reſpective ſeals. He ſhall endeavour to keep free from obſtructions the ſmall avenues and lanes, fix barriers at the entrances, and ſee that the ſtreets are kept clean. When night is a little advanced, he ſhall hinder people from coming in and going out of the city. The idle he ſhall oblige to learn ſome art. He ſhall not permit any one forcibly to enter the houſe of another. He ſhall diſcover the thief and the ſtolen goods, or be himſelf anſwerable for the loſs. He ſhall not ſuffer any one to levy baj or tumgha, excepting upon arms, elephants, horſes, goats, and manufactures; upon each of which ſomething is taken, in every ſoobah, at one appointed place. He ſhall cauſe old coins to be melted at the mint, or pay them into the treaſury as bullion. He ſhall be careful that the gold and ſilver coins of the preſent reign do not paſs current at different rates; and upon coins ſhort of weight, he ſhall take exactly the deficiency. He ſhall ſee that the market-prices are moderate; and not ſuffer any one to go out of the city to purchaſe grain; neither ſhall he allow the rich to buy more than is neceſſary for their own conſumption. He ſhall examine the weights, and ſee that the ſeer be exactly thirty dams; and ſhall not ſuffer any other meaſure than the Ilahee guz to be uſed. He ſhall prohibit the making, drinking, ſelling, and buying of ſpirituous liquors; but need not take pains to diſcover what men do in ſecret. If any one die or diſappear and leave no heir, he ſhall make an inventory of his effects, and take care of them. He ſhall ſee that particular ferries and wells are kept ſeparate for the uſe of women only. He ſhall take care to employ truſty people in drawing water for ſupplying the public water-courſes. He ſhall not permit women to ride on horſe-back. He ſhall take care that neither an ox, a horſe, a buffaloe, or a camel be ſlaughtered. He muſt not allow private people to confine the perſon of any one, nor admit of people being ſold for ſlaves. He ſhall not allow a woman to be burnt contrary to her inclination.

inclination. He ſhall not ſuffer any one to be empaled. He ſhall not permit any one to be circumciſed under the age of twelve years; but after that period, they may be left to their own diſcretion. Let him expel from the city all hypocritical mallungees and calendars, or make them quit that courſe of life; but he muſt be careful not to moleſt recluſe worſhippers of the Deity, nor to offer violence to thoſe who reſign themſelves to poverty through religious principles. Let him ſee that butchers, thoſe who waſh dead bodies, and others who perform unclean offices, have their dwelling ſeparate from other men, who ſhould avoid the ſociety of ſuch ſtony-hearted dark-minded wretches. Whoſoever drinketh out of the ſame cup with an executioner, let one of his hands be cut off; or if he eateth of his kettle, deprive him of one of his fingers. Let him ſee that the cemetry be without-ſide the city, in the weſtern quarter. Let him prohibit the diſciples from mourning in blue veſtments, ordering them to wear red cloths upon ſuch occaſions. From the firſt till the nineteenth of the month Ferverdeen, during the whole of Aban, on the firſt day of every ſolar month, on feſtivals, on days of eclipſes of the ſun and moon, and on Sundays, let him prohibit men from ſlaying beaſts, except it be for feeding animals uſed in hunting, or for ſick people, as neceſſity may require. Let him have the place of execution without-ſide the city. Let him ſee that the Ilahee feſtivals are duly obſerved; and on the night of the new year, and the 19th night of the month Ferverdeen be celebrated with illuminations. On the eve of a feſtival, as well as on the feſtival itſelf, let him order a kettle-drum to be beat every three hours. He ſhall cauſe the Ilahee tarikh to be uſed in the Perſian and Hindovee almanacs, obſerving that in the latter the month be made to begin from Kiſhenputch.

THE

THE AMILGUZZAR (OR COLLECTOR OF THE REVENUES.)

He muſt conſider himſelf the immediate friend of the huſbandman, be diligent in buſineſs, and a ſtrict obſerver of truth, being the repreſentative of the chief magiſtrate. He muſt tranſact his buſineſs in a place where every one may find eaſy acceſs, without requiring any mediator. The crafty and diſobedient he ſhall ſtrive to reform by reprehenſion; and if that produce not the deſired effect, he ſhall inflict other puniſhment. Let him not be diſcouraged at the lands having fallen waſte, but exert himſelf to bring them back again into cultivation. He ſhall not be ſatisfied with receiving pecuniary fines in exculpation for murders and other capital offences: his conduct muſt be ſuch as to give no cauſe for complaint. He muſt aſſiſt the needy huſbandman with loans of money, and receive payment at diſtant and convenient periods. When any village is cultivated to the higheſt degree of perfection by the ſkilful management of the chief thereof, there ſhall be beſtowed upon him half a biſwah out of every beegah of land, or ſome other reward proportionate to his merit. Let him endeavour to aſcertain the quantity of land in cultivation, and make trial of different portions, in order to gain a competent knowledge of its various properties, for there is a great difference in the value of land; and ſome ſoils are only capable of being cultivated for particular purpoſes. Let him learn the character of every huſbandman, and be the immediate protector of that claſs of our ſubjects. He ſhall acquaint himſelf with and maturely conſider the conduct of former Aumils; and if they appear to have been guilty of inconſiderateneſs or diſhoneſty towards the huſbandman, he muſt ſtrive to remedy the evils they may have occaſioned. Let him endeavour to bring the waſte lands into cultivation, and be careful that the arable lands are not neglected.

neglected. Let him promote the cultivation of ſuch articles as will produce general profit and utility, with a view to which he may allow ſome remiſſion from the general rate of collection. If an huſbandman cultivates a leſs quantity of land than he engaged for, but produces a good excuſe for ſo doing, let it be accepted. If an huſbandman is able to cultivate more bunjer land than may happen to be in his own particular village, he ſhall be allowed land in ſome other place. Let him uſe the utmoſt circumſpection and impartiality in meaſuring the lands. He ſhall annually aſſiſt the huſbandman with loans of money. Let him ſee that his demands do not exceed his agreements. If in the ſame place ſome want to engage by meaſurement, and others deſire to pay their proportion of the revenues from an eſtimate of the crops, ſuch contrary propoſals ſhall not be accepted. As ſoon as the agreements are concluded and executed, let them be ſent to the preſence. Let him not be covetous of receiving money only, but likewiſe take grain. The manner of receiving grain is after four ways: — Firſt, *Kunkoot*. *Kun*, in the Hindovee language, ſignifies grain; and the meaning of *Koot* is conjecture or eſtimate. The way is this: The land is meaſured with the crops ſtanding, and which are eſtimated by inſpection. Thoſe who are converſant in the buſineſs ſay that the calculation can be made with the greateſt exactneſs. If any doubt ariſe, they weigh the produce of a given quantity of land, conſiſting of equal proportions of good, middling, and bad, and form a comparative eſtimate therefrom. Second, *Buttiey*, and which is alſo called *Bhaweley*, is after the following manner: They reap the harveſt, and, collecting the grain into barns, there divide it according to agreement. But both theſe methods are liable to impoſition, if the crops are not carefully watched. Third, *Kheyt Buttiey*, when they divide the field as ſoon as it is ſown. Fourth, *Lang Buttiey*. They form the grain into heaps, of which they make a diviſion. Whenever it will not

be

be oppreſſive to the ſubject, let the value of the grain be taken in ready money at the market-price.

If an huſbandman ſows his land with the beſt kinds of grain, let there be remitted the firſt year a fourth part of the rate for poolej land. If upon making the meaſurement the kinds of grain appear to be better, although the quantity of land be leſs than was agreed for, ſo that the difference cauſes no deficiency in the revenues, the aumil ſhall not expreſs any diſpleaſure thereat; and in every inſtance he muſt endeavour to act to the ſatisfaction of the huſbandman. Let him not entruſt the principal men of the village with making the eſtimates of kunkoot; for ſuch a meaſure, by giving room for oppreſſion, would create diſguſt, and conſequently occaſion indolence and neglect. But, on the contrary, let him tranſact his buſineſs with each huſbandman ſeparately; and ſee that the revenues are demanded and received with affability and complacency. He muſt take ſecurities for the conduct of the land-meaſurers, weighmen, and other officers in this department.

Extra Daily Allowance whilſt employed in making the Meaſurements.

Officers.	Flour. Seer.	Oil. Seer.	Rice. Seer.	For Pot-herbs. Dams.
Tepukchy,	— 5	½	7	4
Meaſurer of land,	4	½	½	4
Four tannahdars,	8	1	—	5

And beſides the above, he ſhall pay them their monthly ſalaries. They ſhall fix a mark upon the land they have meaſured.

The

The aumil ſhall take a written obligation from the principal inhabitants, to diſcover any difference that may happen in the crops. If at the time of making the meaſurement he meets with a parcel of bad land, he ſhall immediately make an eſtimate of the quantity and quality, and give the paper to the huſbandman, by way of certificate. If ſuch diſcovery be made after gathering the harveſt, he ſhall collect information from the neighbours of that place, as well as from the putwaree's accounts, and allow what may appear to be the medium.

The mohurur and the putwary ſhall keep their reſpective accounts of the produce of the ſoil in the ſame manner as the karkun. When the aumil has compared theſe accounts together, he ſhall put his ſeal to them, and give the karkun, mohurur, and putwary, copies of their reſpective papers. When the accounts of the crops of a village are completed, they ſhall be ſubjoined to the montijee (or account of aſſets) and again authenticated by the karkun and putwary. This paper ought to be ſent to the preſence weekly, and muſt on no account be delayed beyond a fortnight. If after ſending the neſukh (eſtimate of aſſets of revenue) any calamity befals the crops, the aumil ſhall immediately inveſtigate the circumſtances, make an exact calculation of the loſs, and tranſmit the ſame to the preſence, in order that it may either be approved of, or an aumeen ſent to make further inquiry. Let him collect the revenues with kindneſs, and never make any demands before they become due. He ſhall commence the collections of the ſpring harveſt from the Hooly. This is an Hindoo feſtival which falls out differently between the time of the ſun's arriving at the end of Aquarius to the fifteenth of Piſces. The autumn harveſt he ſhall begin to collect from the Desſhereh, which is another Hindoo feſtival that alſo happens differently, from the beginning of Virgo to the commencement of Libra.

Let him be careful that the treaſurers do not require any particular ſpecies of coin, but that whenever there be any deficiency in fineneſs or weight, the exact deficiency be taken, and an account thereof given in writing. Let him agree with the huſbandman to bring his rents himſelf at ſtated periods, that there may be no plea for employing intermediate mercenaries. Whenever there is a plentiful harveſt let him collect the full amount of revenue, and not leave any balances to be realized from future crops. If any one does not cultivate kherajee-land, but keeps it for paſturage, let there be taken yearly from a buffaloe ſix dams, and from an ox three dams; but calves ſhall be permitted to graze without paying any duty. For every plough there ſhall be allowed four oxen, two cows, and one buffaloe; from whom likewiſe no duty ſhall be taken for paſturage.

He ſhall himſelf keep an exact account of whatever is paid into the treaſury; and having compared it with the journal of the karkun, cauſe it to be authenticated by the treaſurer. Having faſtened and ſealed up the money-bags, let them be depoſited in a ſafe place, on the door of which there ſhall be ſeveral locks of different conſtructions; he ſhall keep one of the keys himſelf, and the others are to be in the charge of the officers of the treaſury. At the end of every month he ſhall take from the tepukchy an account of receipts and diſburſements, and ſend it to the preſence. Whenever two lacks of dams are collected together, they are to be ſent to the principal treaſury, under charge of a truſty perſon. Let him give directions to the putwary of every village, that whenever there be any balance in favour of the ſubject, he be furniſhed with a memorandum ſpecifying the particulars thereof; and he ſhall alſo be directed to draw out an exact account of the balances due to government, with the names of the perſons indebted, which ſhall be ſigned by the principal part of them. Let the balances be collected

lected without oppreſſion from the next harveſt. He ſhall attentively examine the grants of ſeyurghal, and, taking copies thereof, ſend them to the regiſtry to be compared. Let him carefully ſcrutinize the chucknameh, and reſume the ſhare of the defunct, the abſentee, and thoſe who are removed from offices. Let him be cautious that reſumed lands are not ſuffered to remain uncultivated. He ſhall mind to take proper care of the effects of abſentees, and of thoſe who die without heirs, and repreſent the circumſtances to the preſence. Let him ſee that no jezeyeh be collected, and that whatever taxes former monarchs thought proper to remit, do continue to be excuſed. The charges attending travelling, feaſting, or mourning, ſhall not furniſh pretences for exactions; neither is he permitted to receive ſalamees of any kind. The mokuddem and putwary, whenever they came with treaſure or to the courts of juſtice, uſed to preſent a ſalamy of a dam each; which cuſtom is ordered to be diſcontinued. Alſo bilkutty, meer behry, rahdary, duties upon blankets, wool, leather, and ghee, and various other vexatious taxes, which the avarice of men who feared not God had introduced, to the oppreſſion of mankind, he ſhall by no means ſuffer to be exacted. He ſhall appoint one who is perfectly acquainted with the diſtricts under his charge to reſide at the preſence, for giving the moſt minute information that may be required. He ſhall make a monthly report to the preſence of the condition of the ſubjects, jageerdars, neighbours, and rebels, together with the market-prices of goods, the rent of houſes and ſhops, the ſtate of derviſhes and artificers, and every other remarkable occurrence.

If there be not any cootwal within his diſtrict, the aumil ſhall execute that office in the manner preſcribed by the regulations for that department.

THE TEPUKCHY

Muſt be of an upright diſpoſition, a good writer, ſkilful in accounts, and induſtrious, as the aumil depends ſolely upon him for juſt information. His duty is this: He ſhall take from the canoongoo an account of the medium ſtate of the revenues for ten years in money and in kind, and having thereby made himſelf acquainted with the nature and capacity of the country, ſatisfy the aumil in every particular. He ſhall write down whatever engagements are made with the huſbandman. He ſhall keep a ſeparate account of the boundaries of the villages. He ſhall draw out a ſtatement of the waſte and arable lands, to which he ſhall ſubjoin the names of the munſif, the meaſurer, and tanahdar, together with thoſe of the huſbandmen and niyaks (or chiefs of the village) the articles of cultivation, villages pergunnah and harveſt; and ſubtracting the deficiency, leave the amount of aſſets. When the meaſurement of a village is completed, let him draw out the proportion of aſſeſſment of each huſbandman, and ſpecify the revenue to be paid by that place, to ſerve as a rule for the aumil's collections. The account of meaſurement, which in the Hindovee language is called *kheſſereh*, ſhall be ſent to the preſence. At the time of drawing out the towjee (or account of demands) if former ſtatements thereof are not procurable, let him obtain information, by taking from the putwary an account of the land cultivated by each huſbandman. The towjee, together with the accounts of receipts and diſburſements, ſhall be ſent to the preſence regularly. The name of the collector ſhall be written in the journal at the bottom of the account of each place. When an huſbandman brings his revenue, let him have a receipt for it, ſigned by the treaſurer. He ſhall receive from the putwary and mokeddem copies of their towjee accounts, as a guidance for making

making the collections, together with copies of the ſirkhut, or receipts, which are given to the huſbandmen. Theſe he ſhall carefully compare together, and if he diſcovers any fraud or colluſion, inflict a fine upon the offenders. He ſhall daily report to the aumil the receipts and balances of every village, and ſtimulate him to the performance of his duty. Whenever a huſbandman comes to ſettle his account, let it be done immediately. At the end of every harveſt, he ſhall prepare accounts of receipts and balances, and compare them with the putwaree's books. He ſhall keep a journal of receipts and diſburſements under every name and form, and which ſhall be every day authenticated by the ſeals and ſignatures of the aumil and treaſurer. At the end of the month he ſhall incloſe the above account in a khereeteh (or ſilken bag) under the ſeal of the aumil, and ſend it to the preſence; whither he ſhall alſo daily tranſmit, under the ſeals of the principal officers, the rates of exchange of mohurs and rupees, together with the market-prices of every article. At the end of every harveſt, he ſhall draw out a particular account of the treaſurer's receipts and diſburſements, and ſend it to him for his ſignature; and at the end of the year let there be ſent to the preſence, under the ſeal of the aumil, the mujemmel (or abſtract) and the jummabundy (or particular account of aſſeſſment). If any place has been attacked and plundered, let a calculation be made of the loſs ſuſtained in cattle and effects, which is to be entered in the journal, and the circumſtances repreſented to the preſence. When the ſeaſon for making the collections is concluded, he ſhall draw out an account of what remains due from the country, which he ſhall deliver to the aumil, and ſend a copy to the preſence. In caſe of diſmiſſion from office, he ſhall deliver over to the new aumil an account of the balances of revenue and tekavy, and, after having ſatisfied him regarding thoſe particulars, take an abſtract thereof, and repair to the preſence.

THE

THE TREASURER.

The treaſury ſhall be ſituated near the reſidence of the principal officer of government. The treaſurer ſhall not demand from the huſbandman any particular kind of coin, but receive mohurs, rupees, and copper of every ſpecies. No ſerf ſhall be taken upon the coins of the preſent reign that are of full weight; and if any of them are ſhort in weight, the deficiency only is to be made up. The coins of former reigns ſhall be received as bullion. The money ſhall be carefully kept, with the knowledge of the ſhekdar and karkun; it ſhall be counted every evening, and a memorandum thereof ſigned by the aumil. His accounts are to correſpond with thoſe of the karkun, who is to counterſign them. He is to have one of the keys of the treaſury; and whenever it is to be opened, he ſhall apprize the aumil and karkun thereof. He ſhall not receive any money without the knowledge of the aumil and karkun; and he ſhall give the huſbandman receipts for his payments. To the book, which in the Hindovee language is called Bihee, the putwary ſhall affix his ſignature, in order that there may not be any diſagreement in their accounts. No diſburſements ſhall be made without the approbation of the dewan, excepting in caſes of abſolute neceſſity which will not admit of delay, when he may act from the orders of the ſhekdar and karkun, but muſt afterwards repreſent the caſe to his ſuperiors.

END OF THE FIRST VOLUME.

TABLES

TABLES

OF

Nineteen Years Rates of Revenue,

COLLECTED FROM

A BEEGAH OF POOLEJ LAND.

CALCULATED IN DAMS.

The Spring Harveſt of the Soobah of Agra.—Nineteen Years Rates.

	6th & 7th Year	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	86 to 90	90	50 to 60	56 to 60	56 to 60
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	76 — 80	80	44 — 56	44 — 56	44 — 56
Barley,	80	66 — 70	60	38 — 50	38 — 50	40 — 52
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	140	140	140
Maasfer Flowers,	½ maund	do.	do.	80	80	80
Linſeed,	—	—	80	60 — 80	60 — 80	60 — 80
Muſtard,	80	80	80	60 — 80	60 — 80	60 — 80
Adeſs,	60	66 — 68	50	32 — 50	32 — 50	32 — 50
Arzen,	44	44	20	30	30	30
Peas,	—	60 — 80	do.	do.	do.	do.
European Muſk Melons,	—	—	—	—	—	—
Indian do. do.	10	10	do.	do.	8	8
Shalykowr,	60	60	60	50 — 60	54 — 60	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	1 maund	do.	do.	do.	do.	do.
Keyu,	—	—	—	—	—	

The Spring Harveſt of the Soobah of Agra, continued.— Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	56 to 60	52 to 60	38 to 48	36 to 52	36 to 74	43 to 54
Cabul Vetches,	—	—	33 — 57	33 — 57	36 — 57	36 — 57
Indian do.	44 — 56	32 — 40	20 — 38	20 — 30	20 — 48	19 — 28
Barley,	40 — 54	36 — 40	21 — 28	21 — 34	21 — 54	28 — 80
Pot-herbs,	80	80	52 — 60	50 — 70	50 — 60	40 — 54
Kooknar,	140	140	130	100 — 130	100 — 130	100 — 130
Maasfer Flowers,	80	70 — 76	60 — 70	60 — 70	52 — 70	50 — 70
Linſeed,	60 — 80	50 — 56	24 — 30	18 — 30	23 — 28	23 — 26
Muſtard,	60 — 80	50 — 56	22 — 30	20 — 30	24 — 32	22 — 30
Adeſs,	32 — 50	26 — 32	15 — 24½	15 — 28	15 — 30	15 — 22
Arzen,	30	26 — 28	14 — 20	15 — 22	15 — 24	14 — 18
Peas,	44	15 — 26	15 — 42	15 — 42	15 — 42	19 — 24
European Muſk Melons,	—	120	86 — 120	86 — 120	86 — 120	86 — 120
Indian do. do.	8	16	16	15 — 16	15 — 17	15 — 16
Shalykowr,	54 — 70	40 — 54	36 — 64	36 — 44	36 — 54	32 — 50
Ajwain,	80	70	70	70 — 90	70 — 71	60 — 90
Onions,	—	—	70 — 73	54 — 74	70 — 73	70 — 72
Fenugreek,	—	—	70	70	50 — 70	40 — 70
Carrots,	do.	do.	20 — 30	20 — 30	20 — 28	20 — 40
Keyu,	—	—	24 — 25	24 — 25	24 — 25	24 — 25

The Spring Harveſt of the Soobah of Agra, continued.— Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Wheat,	32 to 50	40 to 58	42½ to 80	64 to 94	40 to 58	52 to 116
Cabul Vetches,	33 — 57	33 — 57	33 — 57	33 — 57	26 — 52	50 — 85
Indian do.	19 — 20	21 — 38	19 — 44½	26½ — 40	22 — 37	40 — 86
Barley,	20 — 40	26 — 40	28 — 52½	26 — 54	23 — 36	40 — 90
Pot-herbs,	40 — 60	44 — 62	44 — 60	44 — 60	46 — 60	46 — 60
Kooknar,	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130
Maasfer Flowers,	40 — 73	54 — 73	54 — 73	54 — 73	54 — 73	54 — 73
Linſeed,	24 — 28	24 — 26	16 — 34½	16 — 34½	18 — 26	24 — 42
Muſtard,	22 — 26	19½ — 30	19 — 32	20½ — 32	18½ — 26	30 — 48
Adeſs,	15 — 23	17 — 25	17 — 40½	16 — 20½	16 — 24	25 — 50
Arzen,	14 — 17	16 — 19	15½ — 25	12½ — 24	12 — 24	16 — 34
Peas,	17 — 28	17 — 30	17 — 30	17 — 30	18 — 28	32½ — 56
European Muſk Melons,	86 — 120	86 — 120	80 — 120	80 — 120	80 — 120	80 — 120
Indian do. do.	15 — 16	15 — 16	15 — 16	10 — 16	12 — 16	12 — 16
Shalykowr,	32 — 42	32 — 54	34 — 56	34 — 46	34 — 48	50 — 70
Ajwain,	70	50 — 80	70 — 90	70 — 90	70 — 74	72 — 74
Onions,	70 — 80	70 — 80	70 — 80	70 — 80	70 — 80	70 — 80
Fenugreek,	70	50 — 80	60 — 70	28 — 80	32 — 80	40 — 80
Carrots,	20 — 40	16 — 26	16 — 26	18 — 25	18 — 25	22 — 40
Keyu,	24 — 25	25	25	25	16	16

The Autumn Harveſt of the Soobah of Agra.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	180	180	180	140 — 160	140 — 160	140 — 160
Shaly Muſhkeen,	—	—	—	70 — 80	70 — 80	70 — 80
Common Rice,	80	70	70	60	52 — 60	52 — 60
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	110
Pot-herbs,	80	80	80	80	80	80
Seſame-ſeed,	60	60	80	70	70	70
Mowth,	48	48	54	36 — 44	40 — 50	40 — 48
Maſh,	48	48	54	36 — 44	44	44 — 52
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	40 — 48	40 — 48	40 — 48
Lehdereh,	48	48	46 — 50	36 — 44	36 — 50	36 — 44
Lubya,	—	—	—	—	—	—
Koderem,	44	44	50	44	40 — 44	40 — 48
Korey,	40	40	50	24	24	24
Shamakh,	36	36	50	26 — 30	26 — 30	30 — 36
Gall,	44	44	50	36 — 40	36 — 40	40
Arzen,	44	44	50	30 — 40	32 — 40	36 — 40
Mundeweh,	48	48	50	30 — 40	32 — 40	36 — 40
Indigo,	140	140	160	140	140	130
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	do.	do.	do.	do.
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—
Singhareh,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Agra, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Powndeh,	180 to 200	180 to 200	150 to 200	150 to 200	180 to 200	170 to 200
Common Sugar-cane,	140 — 160	134 — 154	112 — 174	150	90 — 134	96 — 134
Shaly Muſhkeen,	70 — 80	64 — 70	52 — 64	29 — 74	40 — 64	52 — 70
Common Rice,	56 — 65	44 — 50	36 — 45	36 — 52	36 — 45	36 — 42
Shaly Moonjee,	—	—	48	48 — 65	48 — 65	48 — 65
Cotton,	110	70 — 90	90	85 — 90	70 — 90	62 — 90
Pot-herbs,	80	80	70	70	60 — 70	50 — 70
Seſame Seed,	70	60 — 64	50	50	40 — 50	28 — 50
Mowth,	30 — 36	20 — 28	19 — 36	19 — 26	14 — 22	18 — 23½
Maſh,	40 — 44	32 — 36	28 — 32	25½ — 32	26 — 32	25 — 36
Mowng,	44	32 — 40	32 — 40	32 — 40	32 — 40	26 — 40
Jewar,	40 — 48	30 — 40	26 — 30	24 — 38	24 — 30	24 — 34
Lehdereh,	20 — 24	20 — 36	20 — 24	20 — 36	18 — 24	18 — 21
Lubya,	—	—	20 — 32	15 — 42	20 — 32	14 — 32
Koderem,	30 — 36	20 — 23	20 — 32	21 — 22½	19 — 24	16 — 32
Korey,	24	16 — 20	10 — 23	8 to 23½	8 — 23	10 to 23
Shamakh,	26 to 34	18 — 20	10 — 12	10 — 20	10 — 12	7 — 12
Gall,	40	22 — 28	13 — 14	13 — 28	13 — 14	18 — 14
Arzen,	36 — 40	34 — 36	15 — 24	15 — 36	11 — 24	15 — 36
Mundeweh,	36 — 40	34 — 36	15 — 24	15 — 36	11 — 24	11 — 36
Indigo,	126 — 130	126 — 136	124 — 132	116 — 140	116 — 136	130 — 160
Hemp,	80	70 — 78	70 — 76	70 — 78	70 — 76	60
Tureyeh,	do.	do.	32 — 40	30 — 40	32 — 40	24 — 40
Turmeric,	—	—	100	100	100	100
Cutchalu,	—	—	70	70	60 — 70	54 — 70
Kulet,	—	—	28	26	26	22
Henna,	—	—	58	58	58	58
Water Melons,	—	—	10	10	10 — 12	9 — 11
Pan,	—	—	180	—	—	—
Singharch,	—	—	100	—	—	—

The Autumn Harveſt of the Soobah of Agra, continued.—Nineteen Years Rates.

	19th Year.			20th Year			21ſt Year.			22d Year.			23d Year.			24th Year.		
Sugar-cane, called Powndeh,	160	to	200	180	to	200	180	to	200	180	to	200	180	to	200	180	to	200
Common Sugar-cane,	90	—	134	94	—	139	104	—	170	100	—	140	76	—	100	88	—	126
Shaly Muſhkeen,	42	—	70	47	—	87	47	—	80	47	—	80	56	—	80	60	—	80
Common Rice,	34	—	50	29	—	50	25	—	58	40	—	74	38	—	66	46	—	48
Shaly Moonjee,	48	—	65	48	—	65	48	—	65	48	—	65	48	—	65	48	—	65
Cotton,	70	—	90	50	—	94	76	—	105½	60	—	90	44	—	58	44	—	60
Pot-herbs,	50	—	70	60	—	80	60	—	80	60	—	80	56	—	70	56	—	76
Seſame Seed,	25½	—	50	21	—	38	21	—	32½	19	—	36½	24	—	37	10½	—	42
Mowth,	18	—	21	13	—	25	19	—	26	13	—	28	13	—	25	16	—	32
Maſh,	22	—	40	25½	—	45	22	—	40	22	—	39½	27	—	47½	26	—	50
Mowng,	22	—	34	27	—	48	20	—	65½	22	—	50	28	—	44	32	—	50
Jewar,	22	—	34	20	—	34½	22½	—	46½	26	—	47	34	—	48	34	—	53
Lehdereh,	17	—	31½	17	—	31½	18	—	33	18	—	33	20	—	30	24	—	40
Lubya,	19	—	32	19	—	37	16	—	36½	20	—	36½	19	—	27	22	—	37
Koderem,	18½	—	35	18½	—	35	21	—	41	21	—	42½	21	—	39½	24	—	50
Korey,	7	—	23½	5	—	23½	5	to	23½	7	—	23½	7	—	20	7	—	20
Shamakh,	8	—	16	6½	—	15½	6½	—	14	7	—	17	7	—	13	9	—	14
Gall,	8	—	14	9	—	17	9	—	23	8½	—	23	8½	—	18½	12	—	18
Arzen,	13	—	24	13	—	24	13	—	24	12	—	28	12	—	28	12	—	26
Mundeweh,	13	—	24	13	—	24	13	—	24	12	—	28	12	—	28	12	—	26
Indigo,	136	—	140	136	—	140	137	—	140	130	—	140	130	—	140	134	—	136
Hemp,	60	—	76	70	—	76	74	—	78	68	—	80	60	—	84	60	—	84
Tureyeh,	23½	—	32	29	—	40		17½		17½	—	40	29	—	40	23	—	40
Turmeric,		100			100			100			100			100			100	
Cutchalu,	54	—	70	60	—	70	60	—	70	60	—	70		60			60	
Kulet,		22			28			24			24			20			26	
Henna,		58		60	—	70		24		53	—	72		53			53	
Water Melons,	9½	—	15	10	—	13	10	—	13	10	—	13	10	—	13	10	—	14
Pan,		—			—			—			—			—			—	
Singharch,		—			—			—			—			—			—	

The Spring Harveſt of the Soobah of Allahabad.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	90	90	60 to 64	80 to 100	80 to 100
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	80	80	56 — 64	76 — 90	76 — 90
Barley,	70	80	80	80 — 120	80	80
Pot-herbs,	80	80	80	80 — 120	80	80
Kooknar,	160	160	160	140	140	140
Maasfer Flowers,	½ Maund,	do.	do.	70 — 80	80	80
Linſeed,	80	80	80	70 — 80	80	80
Muſtard,	80	80	80	70 — 80	80	80
Adeſs,	60	60	50	40 — 54	54 — 60	54 — 60
Arzen,	44	44	20	30	40	30 — 40
Peas,	—	—	—	—	—	—
European Muſk Melons,	—	—	—	—	—	—
Indian do.	10	—	—	—	10	10
Shalykowr,	60	60	60	60	54 — 80	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	1 Maund,	do.	do.	do.	do.	do.
Keyu,	—	—	—	—	—	—

The Spring Harveſt of the Soobah of Allahabad, continued. — Nineteen Years Rates.

	13th Year.	14th Year	15th Year.	16th Year	17th Year.	18th Year
Wheat,	70	62	48 to 80	42 to 100	42 to 100	48 to 70
Cabul Vetches,	—	—	38½ — 50	50	50	50
Indian do.	76 — 90	58 — 90	24 — 80	13 — 40	32 — 45	20 — 45
Barley,	80	70 — 76	50 — 106	50 — 100	50 — 100	40 — 100
Pot-herbs,	70 — 86	60 — 70	44	28 — 70	32 — 50	30 — 50
Kooknar,	140	130	100 — 130	100 — 130	100 — 130	100 — 130
Maasfer Flowers,	80	76	60 — 70	60 — 70	60 — 70	52 — 70
Linſeed,	80	64	30 — 80	26 — 64	30 — 64	18 — 64
Muſtard,	80	20 — 60	30 — 80	26 — 44	26 — 44	22 — 44
Adeſs,	54 — 60	42	17 — 60	18 — 40	24 — 40	15 — 40
Arzen,	36 — 56	19 — 36	17 — 36	17 — 36	14 — 36	16 — 36
Peas,	—	15 — 60	18 — 43	17 — 40	14 — 40	15 — 40
European Muſk Melons,	—	120 dams	120 — 160	120 — 160	120 — 160	80 — 160
Indian do.	10	10 — 12	12 — 16	12 — 16	12 — 16	8 — 16
Shalykowr,	60 — 70	40 — 60	44 — 46	40 — 48	40 — 48	36 — 46
Ajwain,	80	80	70 — 100	70 — 100	70 — 80	60 — 100
Onions,	—	—	70 — 100	70 — 100	70 — 100	70 — 100
Fenugreek,	—	—	36 — 70	36 — 70	36 — 70	36 — 70
Carrots,	do.	do.	24 — 30	24 — 30	24 — 30	23 — 40
Keyu,	—	—	24	24	24	24

The Spring Harveſt of the Soobah of Allahabad, continued. — *Nineteen Years Rates*

	19th Year.	20th Year.	21ſt Year.	22d Year	23d Year.	24th Year.
Wheat,	40 to 70	42½ to 62½	48½ to 86	62½ to 86	40 to 62	40 to 75
Cabul Vetches,	50	33 — 50	—	36 — 75	26 — 75	40 — 63½
Indian do.	20 — 45	30 — 74½	43½ — 57½	33 — 50	22½ — 44	24 — 43
Barley,	40 — 100	40 — 100	44 — 60	46 — 60	43 — 60	37 — 60
Pot-herbs,	21 — 50	22 — 50	22½ — 47	45 — 83	38 — 56	24 — 56
Kooknar,	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130
Maasfer-Flowers,	50 — 70	43 — 70	56 — 70	56 — 70	56 — 70	56 — 70
Linſeed,	20 — 64	22 — 31	23 — 28	20 — 27	18 — 22	18 — 24
Muſtard,	24 — 44	25 — 43	26½ — 46½	28 — 36	22 — 30	22 — 44
Adeſs,	15 — 40	18 — 43	24 — 36	21 — 35½	25 — 28	17 — 38½
Arzen,	16 — 23	14 — 23	16 — 23	14 — 23	14 — 23	14 — 30½
Peas,	17 — 34	17 — 44	18 — 44	18 — 44	17 — 28	18 — 41½
European Muſk Melons,	66 — 160	43 — 160	86 — 120	86 — 120	86 — 120	86 — 120
Indian do. do.	9 — 16	12 — 42	12 — 16	12 — 16	12 — 16	12 — 16
Shalykowr,	38 — 46	22 — 42	36 — 42	32 — 42	40 — 42	40 — 50
Ajwain,	52 — 100	52 — 70	52 — 73	70 — 73	52 — 73	52 — 73
Onions,	70 — 100	70 — 76	62 — 76	72 — 76	72 — 76	70 — 95½
Fenugreek,	36 — 70	50 — 73	52 — 82	52 — 72	28 — 80	40 — 80
Carrots,	20 — 40	20 — 39	20 — 26	20 — 25	14 — 25	16 — 24
Keyu,	25	25	25	25	16	25

The Autumn Harveſt of the Soobah of Allahabad. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	—	200	200
Common Sugar-cane,	180	180	180	160	180	180
Shaly Muſhkeen,	—	—	—	80	80	80
Common Rice,	70	70	70	60	80 — 90	80 — 90
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	120	120
Pot-herbs,	80	80	80	80	80	80
Seſame-ſeed,	60	60	80	70	80	80
Mowth,	48	48	54	44	54 — 70	50
Maſh,	48	48	54	44	54 — 70	50
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	48	60	48
Lehdereh,	48	48	48	41	50 — 56	50 — 56
Lubya,	—	—	—	—	—	—
Koderem,	44	44	44	44	44 — 64	54 — 64
Korey,	40	40	50	24	30	30
Shamakh,	36	36	50	30	36	54
Gall,	44	44	50	40	50 — 56	50 — 56
Arzen,	44	44	50	40	40	40
Mundeweh,	46	46	50	40	40	52 — 56
Indigo,	140	140	160	140	140	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	80	—	—	—
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water-Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—
Singhareh,	—	—	—	—	—	—
Arber,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Allahabad, continued.— Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Poondeh,	200	200	200	200	200	200
Common Sugar-cane,	180	170 — 180	174 — 180	100 — 144	$86\frac{1}{2}$ — 110	100 — 120
Shaly Muſhkeen,	80	80	56 — 100	56 — $76\frac{1}{2}$	56 — 76	56 — 76
Common Rice,	70	48	36 — 80	36 — 50	36 — $58\frac{1}{2}$	34 — $58\frac{1}{2}$
Shaly Moonjee,	—	—	48	48	48	48
Cotton,	120	96	90 — 120	90 — 120	70 — 120	70 — 120
Pot-herbs,	80	80	70	70 — 100	60 — 100	50 — 100
Seſame-ſeed,	80	64	50 — 100	30 — 50	39 — 40	28 — 40
Mowth,	50	36	22 — 60	29 — 46	22 — 46	20 — 46
Maſh,	48	36	28 — 70	28 — 42	28 — 42	24 — 42
Mowng,	44	44	32 — 72	32 — 46	32 — 46	30 — 46
Jewar,	48	40	26	26	26	26 — 28
Lehdereh,	50 — 56	40 — 56	20	20	20	20 — 22
Lubya,	—	—	—	—	—	—
Koderem,	54 — 64	36	21 — 60	21 — 33	20 — 44	20 — 22
Korey,	30	20	10	10	10	10
Shamakh,	36 — 54	30	30	20	10 — 40	10 — 22
Gall,	50 — 56	28	13 — 44	13 — 24	13 — 24	10 — 24
Arzen,	40	36	20 — 36	20 — 36	20 — 36	20 — 36
Mundeweh,	52 — 56	34	22 — 56	22 — $29\frac{1}{2}$	22 — $29\frac{1}{2}$	17 — $29\frac{1}{2}$
Indigo,	140	136	150 — 160	130 — 160	120 — 180	130 — 160
Hemp,	80	78	70 — 120	70 — 80	70 — 80	76 — 80
Tureyeh,	—	—	30 — 80	32 — 44	32 — 44	24 — 44
Turmeric,	—	—	100	100	100	100
Cutchalu,	—	—	70	70	60	60
Kulet,	—	—	20	36	36	36
Henna,	—	—	58	58	58	58
Water-Melons,	—	—	10 — 12	10 — 12	10 — 12	10 — 12
Pan,	—	—	180	180	180	180
Singharch,	—	—	100	—	100	100
Arh r,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Allahabad, continued.—Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Sugar-cane, called Powndeh,	170 to 200	160 to 200	180 to 200	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	100 — 130	86½ — 134	86½ — 165½	86 — 170	76 — 170	70 — 126
Shaly Muſhkeen,	50 — 76	54½ — 78	49 — 77	49 — 77	56 — 76	36 — 76
Common Rice,	37 — 57½	37 — 58	42 — 59	40 — 50	36 — 44	30 — 61
Shaly Moonjee,	48	60	44½	65	65	65
Cotton,	70 — 120	70 — 120	70 — 123	80½ — 102½	70 — 102½	50 — 70
Pot-herbs,	50 — 100	60 — 94	60 — 94	60 — 94	60 — 86	60 — 99½
Seſame-ſeed,	28 — 40	26½ — 38	22 — 32	24 — 32	24 — 52	24 — 46
Mowth,	18 — 46	13 — 30	22 — 28	16½ — 20	16 — 27	16½ — 38
Maſh,	25 — 42	27 — 44	21 — 44	21 — 40	24 — 45	24 — 45
Mowng,	38 — 46	32½ — 48	28½ — 56	34 — 56	30 — 50	26 — 56
Jewar,	22 — 26	29 — 46½	22½ — 54	30 — 54	32 — 40	24 — 44
Lehdereh,	16 — 40	20 — 48	20 — 48	20 — 48	24 — 40	23 — 61
Lubya,	—	—	—	—	—	—
Koderem,	16 — 36½	21½ — 38	26 — 48	31 — 48	22 — 30	21 — 39½
Korey,	7 — 22	7 — 14	7 — 14	7 to 14	10	7 — 14
Shamakh,	10 — 22	7 — 22	8 — 22	7 — 14	10½ to 18	7 — 17
Gall,	8 — 24	10½ — 21½	11 — 23	15 — 23	14½ — 24	12 — 22½
Arzen,	18 — 36	20 — 38	14 — 28	14 — 28	14 — 28	14 — 30
Mundeweh,	13 — 29	19 — 39½	25 — 32	25 — 32	22 — 28	18 — 28
Indigo,	130 — 180	132 — 140	132 — 140	132 — 140	132 — 140	132 — 160
Hemp,	76 — 80	60 — 88	60 — 90½	80	80	80
Tureyeh,	24 — 44	32 — 40	26 — 40	26½ — 40	26½ — 40	26½ — 40
Turmeric,	100	100	100	100	100	100
Cutchalu,	60	60	60	60	60	60
Kulet,	36	24	24	24	18	29½
Henna,	58	60 — 80	60 — 80	60 — 80	60 — 80	60 — 80
Water Melons,	12 — 19½	10 — 14	10 — 15	10 — 14	10 — 14	10 — 14
Pan,	180	160	200	200	240	240
Singhareh,	100	100	100	100	100	100
Arher,	—	20 Dams	20	20	20	20

The Spring Harveſt of the Soobah of Owdh.—Nineteen Years Rates.

	6th & 7th Years.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	90	90	52 to 60	52 to 80	52 to 80
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	80	80	40 — 56	48 — 76	48 — 76
Barley,	80	70	60	42 — 50	42 — 60	52
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	140	140	140
Maasfer Flowers,	½ Maund,	do.	do.	80	80	80
Linſeed,	80	80	80	68 — 80	68 — 80	68 — 80
Muſtard,	80	80	80	68 — 80	68 — 80	68 — 80
Adeſs,	60	60	50	40	40 — 54	40 — 54
Arzen,	44	44	20	30	30 — 40	30 — 40
Peas,	—	—	—	—	—	—
European Muſk Melons,	—	—	—	—	—	—
Indian do.	10	10	10	10	8 — 10	8 — 10
Shalykowr,	66	66	66	50 — 16	60	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	1 Maund,	do.	do.	—	—	—
Keyu,	—	—	—	—	—	—

The Spring Harveſt of the Soobah of Owdh, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	52 to 70	46 — 65	48	42 to 50	50 to 52	33 to 46
Cabul Vetches,	—	—	50 Dams	50	50	50
Indian do.	48 — 74	34 — 58	24 — 33	26 — 33	26 — 33	20 — 27
Barley,	48 — 50	36 — 44	28 — 32	30 — 32	32 — 61	20 — 27
Pot-herbs,	80	62 — 72	56 — 60	50 — 60	50 — 60	40 — 60
Kooknar,	140	130	130	130	100 — 130	100 — 130
Maasfer Flowers,	80	60 — 72	70	60 — 70	60 — 70	52 — 70
Linfeed,	68 — 80	50 — 68	30 — 31	26 — 31	26 — 31	30 — 31
Muſtard,	68 — 80	54 — 60	30 — 33	28 — 33	26 — 33	22 — 33
Adefs,	50 — 54	32 — 40	18 — 27	19 — 20	20	14 — 19
Arzen,	30 — 40	26	15 — 17	17 — 20	17 — 20	14 — 18
Peas,	—	—	—	28	28	16 — 28
European Muſk Melons,	—	120	120	120	120	160 — 180
Indian do.	8 — 10	8 — 10	16	8 — 16	16	13 — 16
Shalykowr,	60 — 72	52 — 60	44 — 46	36 — 46	36 — 46	36 — 46
Ajwain,	80	70	70	70	70 — 71	60 — 70
Onions,	—	—	70 — 73	70	70 — 73	70 — 73
Fenugreek,	—	—	70	70	70	70
Carrots,	—	—	30	24	24	50 — 90
Keyu,	—	—	24	24	24	24

The Spring Harveſt of the Soobah of Owdh, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Wheat,	33 to 43	46 to 50½	46 to 70	54 to 74½	32 to 44	38 to 46
Cabul Vetches,	50	50	50	50	50	50
Indian do.	20 — 28	30 — 41	40 — 47	30 — 57½	19 — 44	21 — 40
Barley,	20 — 28	29 — 45	43 — 62	34 — 56½	22 — 30	24 — 40
Pot-herbs,	40 — 60	40 — 52	40 — 52	40 — 52	44 — 60	24 — 60
Kooknar,	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130
Maasfer-Flowers,	52 — 70	54 — 60	54 — 60	54 — 70	54 — 70	54 — 70
Linſeed,	18 — 31	20 — 27	21 — 31	27½ — 28	17 — 22	17 — 24
Muſtard,	22 — 23	25 — 39	19 — 31	25 — 31	20 — 28	21 — 22
Adeſs,	14 — 18	17 — 24	20 — 24	19 — 28	19 — 22	18 — 25
Arzen,	14 — 16	16 — 18	14 — 17	16 — 17	14 — 16	14 — 17
Peas,	15 — 31½	15	16 — 28	17 — 22	16 — 24	16 — 31
European Muſk Melons,	66 — 120	86 — 120	86 — 120	86 — 120	86 — 120	86 — 120
Indian do. do.	8 — 16	15 — 16	12 — 16	12 — 16	12 — 16	12 — 16
Shalykowr,	23 — 46	22 — 42	32 — 42	35 — 42	35 — 42	36 — 50
Ajwain,	70	52 — 70	52 — 73	70 — 73	52 — 73	52 — 73
Onions,	70	70 — 74	70 — 74	70 — 74	70 — 74	70 — 74
Fenugreek,	70	52 — 80	52 — 80	50 — 80	52 — 80	52 — 80
Carrots,	24	20 — 25	20 — 28	20 — 28	14 — 28	16 — 28
Keyu,	25	25	25	25	16	25

The Autumn Harveſt of the Soobah of Oudh. — Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	200	200	200
Common Sugar-cane,	180	180	180	160	160 — 180	160 — 180
Shaly Muſhkeen,	—	—	—	80	80	80
Common Rice,	70	70	70	70	60 — 80	60 — 80
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110 — 130	110 — 120
Pot-herbs,	80	80	80	80	80	80
Seſame-ſeed,	60	60	80	70	70 — 80	70 — 80
Mowth,	48	48	54	44	44	44
Maſh,	48	48	54	44	44 — 54	44 — 50
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	48	48 — 60	46 — 60
Lehdereh,	48	48	48 — 50	44	16 — 44	44 — 50
Lubya,	—	—	16 — 44	44	44 — 54	— — —
Koderem,	44	44	44 — 50	44	44 — 50	44 — 54
Korey,	40	40	50	24	24 — 30	24 — 30
Shamakh,	36	36	50	30	30 — 36	30
Gall,	44	44	50	40	40 — 50	40 — 50
Arzen,	44	44	50	40	40	40
Mundeweh,	48	48	50	40	40	40 — 52
Indigo,	140	140	160	140	140	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	80	—	—	—
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water-Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—
Singhareh,	—	—	—	—	—	—
Arher,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Owdh, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year	17th Year.	18th Year.
Sugar-cane, called Powndeh,	200	200	200	200	200	200
Common Sugar-cane,	160 to 180	160 to 180	144	124 to 144	100 to 110	100 to 110
Shaly Muſhkeen,	80	60	56	56 — 68	56	56 — 70
Common Rice,	60 — 70	48 — 52	36	36 — 48	36 — 38	36 — 38
Shaly Moonjee,	—	—	—	48	48	48
Cotton,	110 — 120	88	90	90	70 — 90	70 — 84
Pot-herbs,	80	80	70	70	60 — 70	50 — 76
Seſame Seed,	70 — 80	64	50	50	40 — 50	28 — 50
Mowth,	44	44	22	22 — 36	22	20 — 22
Maſh,	50 — 54	36	28	28 — 36	28	27 — 28
Mowng,	44	44	32 — 40	32 — 40	32 — 40	32 — 40
Jewar,	48 — 60	40	26	26 — 40	26	26 — 27
Lehdereh,	44 — 50	20 — 70	20 — 40	20	20 — 40	18 — 48
Lubya,	—	—	24	15 — 20	32	32
Koderem,	50 — 54	36	21 — 23	21 — 36	20 — 21	20 — 21
Korey,	30	20	10	10	8 — 10	10
Shamakh,	36	20	10	10 — 20	10	9 — 10
Gall,	44 — 50	26	13	13 — 28	13	10 — 13
Arzen,	40	34 — 36	20	20	20	20
Mundeweh,	50 — 52	34	22 — 23	22 — 23	22 — 23	16 — 22
Indigo,	140	136	132	130 — 136	130 — 136	136
Hemp,	80	70 — 78	70	70 — 78	70	70
Tureyeh,	—	—	32	32	32	24 — 32
Turmeric,	—	—	100	100	100	100
Cutchalu,	—	—	60	70	60	60
Kulet,	—	—	20	36	36	36
Henna,	—	—	58	58	58	58
Water Melons,	—	—	10	16 — 18	10	10
Pan,	—	—	180	180	180	180
Singhareh,	—	—	100	100	100	100
Arher,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Oudh, continued.—Nineteen Years Rates.

	19th Year.			20th Year.			21ſt Year.			22d Year.			23d Year.			24th Year.		
Sugar-cane, called Powndeh,	120			200			200			200			200			200		
Common Sugar-cane,	100	to	101	90	to	106	70	to	100	70	to	100	64	to	80	64	to	107
Shaly Muſhkeen,	50	—	70	54	—	70	49½	—	68	44	—	76	40	—	76	36	—	60
Common Rice,	28	—	36	24	—	38	22	—	46	30	—	40	21	—	36	22	—	30
Shaly Moonjee,	48			48			60			44½			65			65		
Cotton,	72	—	130	72	—	130	65	—	79	64	—	70	50	—	60	46	—	90
Pot-herbs,	60	—	70	64	—	94	64	—	94	64	—	94	60	—	70	60	—	64
Seſame Seed,	14	—	50	28	—	32	29	—	90½	21½	—	33	21½	—	30	26	—	92
Mowth,	20	—	22	13	—	21½	18	—	25	16	—	25	16	—	20	12	—	20
Maſh,	26	—	28	23	—	35	28	—	42½	28	—	34	19	—	36	13	—	28
Mowng,	32	—	40	32½	—	48	28½	—	44	30	—	52	36	—	46	25	—	30
Jewar,	24	—	26	23	—	40	23	—	48	25½	—	48	30	—	40	24	—	46
Lehdereh,	18	—	48	20	—	40	18	—	48½	30	—	40	18	—	30	18	—	30
Lubya,	30			36½			35			20			20			20		
Koderem,	16	—	24	22	—	30	28	—	41	22	—	34	18	—	28	15	—	28
Korey,	10			9	—	10	9	—	12½	9	—	12	9	—	12½	10½	—	18½
Shamakh,	9	—	10	9	—	12½	8½	—	18	10	—	16	8	—	12	11	—	18½
Gall,	10	—	13	11	—	15	12	—	23	12	—	23	14	—	14½	12	—	14
Arzen,	18	—	20	20	—	28	14	—	28	14	—	28	14	—	22	14	—	25
Mundeweh,	18	—	23½	18	—	32½	22	—	31	18	—	28	14	—	28	14	—	28
Indigo,	130	—	160	140			140			140			140			140		
Hemp,	70			70	—	80	80			80			60	—	80	60	—	80
Tureyeh,	24	—	32	21	—	32	18	—	32	20	—	32	20	—	32	14½	—	24
Turmeric,	100			100			100			100			100			100		
Cutchalu,	60			60			60			60			60			60		
Kulet,	36			24			24			24			18			29½		
Henna,	58			58	—	70	58	—	70	60	—	70	60	—	70	60	—	70
Water Melons,	10			10	—	12	10	—	12	10	—	12	10	—	12	10	—	12
Pan,	180			300			200			200			240			240		
Singhareh,	100			100			100			100			100			100		
Arher,	—			20			20			20			20			20		

The Spring Harveſt of the Soobah of Dehly.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	84 to 90	90	44 to 60	48 to 56	56
Cabul Vetches,	—	—	—	—	—	—
Indian do.	70	70 — 86	80	44 — 56	40 — 44	40 — 50
Barley,	80	60 — 70	60	32 — 50	32 — 40	40
Pot-herbs,	80	80	80	80	80	80
Kooknar,	108	108	108	108	140	140
Maasfer Flowers,	½ maund	do.	do.	80	80	80
Linſeed,	—	—	80	60 — 80	60	—
Muſtard,	80	80	80	60 — 70	60	60 — 70
Adeſs,	60	60 — 70	50	34 — 40	34 — 36	36 — 40
Arzen,	44	44	20	30	30	30
Peas,	—	66 — 70	—	—	—	—
European Muſk Melons,	—	—	—	—	—	—
Indian do. do.	10	10	—	—	8 — 10	8 — 10
Shalykowr,	60	60	60	40 — 60	40 — 60	60
Ajwain,	80	80	—	70 — 80	70 — 80	70 — 80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	—	—	—	—	—	—
Keyu,	—	—	—	—	—	—

The Spring Harveſt of the Soobah of Dehly, continued.— Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	56	52 to 56	37 to 44	36 to 48	37 to 64	40 to 48½
Cabul Vetches,	—	—	54½	54	54	54
Indian do.	40 — 50	30 — 44	20 — 30	20 — 31	20 — 30	20 — 40
Barley,	40	36	16 — 37	16 — 39	20 — 44	12 — 37
Pot-herbs,	80	70	40 — 70	40 — 70	40 — 60	40 — 54
Kooknar,	140	130 — 140	100 — 130	100 — 130	100 — 130	100 — 130
Maasfer Flowers,	80	76 — 80	60 — 70	60 — 70	60 — 70	50 — 70
Linſeed,	60 — 70	50	20 — 30	20 — 30	20 — 30	19 — 30
Muſtard,	60 — 70	48 — 60	22 — 30	19 — 30	27 — 28	19 — 26
Adeſs,	36 — 40	26 — 28	19 — 24	19 — 24½	19 — 28	15 — 18
Arzen,	30	24 — 28	15 — 20	15 — 20	15 — 20	12 — 30
Peas,	—	—	15 — 26	15 — 24	15 — 30	15 — 44
European Muſk Melons,	—	120	80 — 120	80 — 120	80 — 120	80 — 120
Indian do. do.	8 — 10	11 — 15	11 — 16	11 — 16	10½ — 16	11 — 16
Shalykowr,	54	40 — 54	36 — 64	34 — 45	34 — 48	28 — 52
Ajwain,	70 — 80	70	70	70	70	70
Onions,	—	70 — 73	70 — 73	70 — 73	70 — 73	70 — 73
Fenugreek,	—	70	70	70	70	70
Carrots,	—	19 — 24	19 — 26	19 — 26	19 — 24	19 — 25
Keyu,	—	24 — 25	24 — 25	24 — 25	24 — 25	25

The Spring Harveſt of the Soobah of Dehly, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Wheat,	24 to 40	31 to 50	45 to 83	36½ to 82	20 to 56	65 to 102
Cabul Vetches,	33 — 58	54	54 — 57	54½ — 57	50 — 57	57 — 60½
Indian do.	19 — 30	19 — 50	19 — 24	21 — 30½	24 — 38	19 — 37
Barley,	12 — 13	12 — 30	20 — 34	19 — 37	26 — 42	40 — 72½
Pot-herbs,	40 — 60	40 — 60	40 — 60	40 — 60	40 — 60	40 — 60
Kooknar,	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130	100 — 130
Maaſfer Flowers,	50 — 70	50 — 70	54 — 70	54 — 70	54 — 70	54 — 70
Linſeed,	19 — 30	19 — 30	28 — 70	14½ — 28	8 — 19	26 — 30
Muſtard,	19 — 27	19 — 27	14½ — 24	19½ — 30	19½ — 24	28 — 48
Adeſs,	15 — 18	15 — 18	14 — 30	16 — 25	16 — 25	30 — 44
Arzen,	12 — 17	12 — 17	12 — 18	12 — 18	12 — 20	16 — 30
Peas,	15 — 24	15 — 24	15 — 25	17 — 32	17 — 24	20 — 56
European Muſk Melons,	80 — 120	66 — 130	80 — 120	80 — 120	80 — 120	80 — 120
Indian do.	11 — 16	10 — 16	12 — 16	12 — 16	12 — 16	12 — 16
Shalykowr,	24 — 54	24 — 54	30 — 56	30 — 56	30 — 56	30 — 70
Ajwain,	70	70	70 — 73	70 — 73	70 — 73	70 — 73
Onions,	70 — 73	70 — 74	70 — 74	70 — 74	70 — 74	70 — 74
Fenugreek,	70	30 — 70	22 — 70	30 — 40	42 — 60	42 — 60
Carrots,	22 — 25	16 — 25	16 — 25	16 — 25	28 — 40	28 — 40
Keyu,	25	25	25	25	16 — 18	24 — 25

The Autumn Harveſt of the Soobah of Dehly.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	200	180 to 200	180 to 200
Common Sugar-cane,	180	180	180	106 — 140	106 — 140	106 — 140
Shaly Muthkeen,	—	—	—	70 — 80	70 — 80	70 — 80
Common Rice,	70	70	70	70	52 — 60	52 — 60
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	110
Pot-herbs,	80	80	80	80	80	80
Seſame-ſeed,	60	60	80	80	80	80
Mowth,	48	48	54	36 — 44	40	40
Maſh,	48	48	54	36 — 44	36 — 44	44
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	40 — 48	40 — 48	40 — 48
Lehdereh,	48	48	50	40 — 44	36 — 44	36 — 44
Lubya,	—	—	—	—	—	—
Koderem,	44	44	50	44	40 — 44	40 — 44
Korey,	40	40	50	24	24	24
Shamakh,	36	36	50	30	26 — 30	30 — 36
Gall,	44	44	50	32 — 40	32 — 40	36 — 40
Arzen,	44	44	50	32 — 40	32 — 40	36 — 40
Mundeweh,	48	48	50	36 — 40	36 — 40	40
Indigo,	140	140	160	140	140	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	do.	—	60 — 80	—
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water Melons,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Dehly, continued. — Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Poondeh,	180 to 200	178	180 to 200	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	106 — 140	106 — 140	112 — 164	104 — 130	90 — 134	96 — 134
Shaly Muſhkeen,	70 — 72	64	47 — 57	48 — 57	47 — 57	48 — 57
Common Rice,	52 — 60	56	44 — 48	32 — 45	31 — 45	30 — 49
Shaly Moonjee,	—	—	47 — 65	48 — 65	43 — 65	48 — 65
Cotton,	110	90	90	75 — 90	70 — 90	60 — 90
Pot-herbs,	80	80	70	70	44 — 70	54 — 70
Seſame-ſeed,	80	80	60 — 64	50	32 — 50	35 — 80
Mowth,	32	20 — 22	18 — 22	18 — 22	19 — 21	16 — 22
Maſh,	40	32	26 — 30	25½ — 35	26 — 35	22 — 32
Mowng,	44	44	28 — 32	28 — 32	28 — 32	28 — 32
Jewar,	40 — 44	32 — 34	26	22 — 26	22 — 26	22 — 26
Lehdereh,	36 — 40	28 — 30	20	20	20	18 — 20
Lubya,	—	—	20 — 32	20 — 32	20 — 30	20 — 32
Koderem,	40	30	20 — 21	21	21	16 — 20
Korey,	24	16	10	9½	10	10
Shamakh,	26	16 — 20	10 — 15	9½ — 15	9½ — 15	9½ — 15
Gall,	36 — 40	34 — 36	20	20	16 — 20	16 — 20
Arzen,	36 — 40	34 — 36	20	20	16 — 20	16 — 20
Mundeweh,	40	30 — 34	22	22	22	16 — 22
Indigo,	140	136	120 — 136	126 — 132	120 — 126	124 — 136
Hemp,	80	78	70	65 — 70	67 — 70	67 — 70
Tureyeh,	—	—	32	32	32	28 — 32
Turmeric,	—	—	100 — 120	100	100	100
Cutchalu,	—	—	70	70	60 — 70	54 — 70
Kulet,	—	—	28	26	26	22
Henna,	—	—	58	58	58	58
Water-Melons,	—	—	10	10	10 — 12	10 — 12

The Autumn Harveſt of the Soobah of Dehly, continued.—Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Sugar-cane, called Powndeh,	100 to 200	180 to 200	180 to 200	180 to 200	180 to 200	180 to 200
Common Sugar-cane,	90 — 134	90 — 106	90 — 123½	94 — 140	60 — 100	80 — 110
Shaly Muſhkeen,	44 — 57	64 — 77	47½ — 70	47½ — 78	54 — 78	42 — 90
Common Rice,	28 — 50	18 — 50	32 — 57	20 — 58	36 — 64	34 — 66
Shaly Moonjee,	40 — 65	50 — 65	44½ — 65	43 — 65	43 — 60	38 — 65
Cotton,	70 — 90	76 — 112	88 — 150	56 — 120	44 — 68	45 — 70
Pot-herbs,	54 — 70	54 — 70	54 — 70	57 — 60	57 — 60	57 — 60
Seſame-ſeed,	35 — 50	23 — 50	21 — 43	19½ — 45½	19½ — 36½	20 — 36
Mowth,	19½ — 22	10 — 19½	10 — 13	13 — 21	19 — 36	19 — 36
Maſh,	19 — 31	22 — 36	19 — 29½	13 — 22	25 — 44	28 — 54
Mowng,	22 — 45	24 — 40	22 — 40½	23 — 36	30 — 44	30 — 55
Jewar,	18 — 26	20 — 42	19 — 42	19 — 42	25 — 32	26 — 53
Lehdereh,	16 — 21	19 — 27	17 — 22	19 — 28	18 — 31	18 — 44
Lubya,	14 — 23	19 — 33	20 — 33	20 — 33	20 — 33	20 — 33
Koderem,	14 — 24	17½ — 35	17½ — 36	19½ — 43	20 — 39	29 — 50
Korey,	6 — 10	4 — 10	5 — 10½	5 — 14	5 — 12½	10½ — 15
Shamakh,	6½ — 11	6½ — 11½	5½ — 12	12 — 28	7 — 13	10½ — 15
Gall,	13 — 20	12 — 22	8½ — 21	12½ — 22	16½ — 25	14½ — 25
Arzen,	13 — 20	12 — 22	8½ — 21	10½ — 22	14 — 25	14½ — 25
Mundeweh,	14 — 22	14½ — 25	13 — 22	17½ — 33	24 — 35	23 — 44
Indigo,	126 — 136	126 — 136	134 — 136	136 — 150	136 — 150	130 — 150
Hemp,	60 — 70	66 — 70	50 — 66	66 to 70	60 — 80	60 — 70
Tureyeh,	32 to 100	19½ — 40	17½ — 40	18½ — 38	18½ — 40	18½ — 38
Turmeric,		100	100	100	100	100
Cutchalu,	54 — 70	57 — 60	57 — 60	57 — 60	52 — 60	54 — 60
Kulet,	22 to 58	28	24	24	20	26
Henna,		60 — 70	60 — 70	60 — 70	60 — 70	60 — 70
Water Melons,	9½ — 15	10 — 12	10 — 12½	15	10 — 12½	10 — 12½

The Spring Harveſt of the Soobah of Lahoor.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	90	80	90	50	56	56
Cabul Vetches,	—	—	—	—	—	—
Indian do.	80	74	80	84	48	48
Barley,	70	70	60	40	40	40
Pot-herbs,	80	80	80	80	80	80
Kooknar,	160	160	160	—	—	—
Maasfer Flowers,	½ Maund,	do.	do.	80	80	80
Linſeed,	—	—	50	60	60	60
Muſtard,	80	80	80	60	60	60
Adeſs,	60	60	50	36	36	36
Arzen,	44	44	20	30	30	30
Peas,	—	—	—	—	—	—
European Muſk Melons,	—	—	—	—	—	—
Indian do.	10	10	—	—	8	8
Shalykowr,	60	60	60	54	54	60
Ajwain,	80	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	1 Maund,	do.	do.	—	—	—
Keyu,	—	—	—	—	—	—

The Spring Harveſt of the Soobah of Lahoor, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year	18th Year.
Wheat,	60	60	44 to 52	48 to 52	40	24
Cabul Vetches,	—	—	43½ — 53	43½ — 57½	43½ — 57½	57 — 16
Indian do.	50	50	26 — 30	32 — 33	25	16
Barley,	40	40	26 — 34	32 — 36	24	12
Pot-herbs,	80	80	60 — 70	50 — 60	60	50
Kooknar,	—	130	120	100	100	100
Maaſter Flowers,	80	80	76	70	60	60
Linſeed,	50	50	28 — 30	28 — 30	25	19
Muſtard,	60	60	28 — 30	25	19	30
Adeſs,	40	40	27 — 28	24 — 27	20	12
Arzen,	30	24	19 — 22	20 — 22	16	13
Peas,	—	—	15	15	19 — 28	28 — 36
European Muſk Melons,	—	—	50 — 100	200	120	120
Indian do.	12 — 24	12 — 24	13	13	13	15
Shalykowr,	54	40 — 44	40 — 44	24	24	27
Ajwain,	80	70	70	70	70	70
Onions,	—	—	73	73	73	73
Fenugreek,	—	—	70	70	70	70
Carrots,	—	—	24	24	24	24
Keyu,	—	—	25	25	25	25

The Spring Harveſt of the Soobah of Lahoor, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Wheat,	30	40 to 43	28 to 38	44 to 55	38 to 64	52 to 68
Cabul Vetches,	57 — 3½	57 — 3½	57	57 — ½	57½ — 63	57½ — 63
Indian do.	20	24½ — 28	16 — 21	28 — 34	28 — 44	40 — 53
Barley,	21	22 — 27	18 — 24	26 — 40	30 — 51	40 — 51
Pot-herbs,	50	50 — 54	54	54	54 — 74	54 — 74
Kooknar,	104	104	104	104	104	104
Maasfer Flowers,	70	64	64	64	64	64
Linſeed,	24	20 — 23	14 — 23	15 — 30	16 — 30	25 — 40
Muſtard,	22 — 23	16 — 23	18 — 28	18 — 28	20 — 26	30 — 42
Adeſs,	16	12½ — 19	13 — 16½	19 — 26	26 — 42	29 — 42
Arzen,	20	16 — 18	7½ — 10½	7½ — 14	12 — 20	18 — 24
Peas,	15	19 — 23	19	19 — 28	19 — 30	28 — 36
European Muſk Melons,	120	80	66	86	86	86
Indian do. do.	15	12 — 15	12	12	12	12
Shalykowr,	27	26 — 27	26 — 27	34 — 40	36 — 50	36 — 50
Ajwain,	70	70 — 74	70 — 76	70 — 76	73 — 74	73 — 74
Onions,	73	70 — 74	72 — 74	70 — 74	70 — 74	70 — 74
Fenugreek,	70	42 — 54	20 — 74	20 — 32	30 — 64	40 — 64
Carrots,	20 — 21	20 — 21	20 — 21	20 — 21	18 — 26	21 — 32
Keyu,	21	21	18½	18½	16 — 20	20 — 50

The Autumn Harveſt of the Soobah of Lahoor.—Nineteen Years Rates.

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	200	200	200	200
Common Sugar-cane,	180	180	180	160	160	160
Shaly Muſhkeen,	—	—	—	80	80	80
Common Rice,	80	70	70	60	60	60
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	120	120	130	110	110	110
Pot-herbs,	80	80	80	80	80	80
Seſame-ſeed,	60	60	80	70	70	70
Mowth,	48	48	54	44	44	44
Maſh,	48	48	54	44	44	44
Mowng,	48	48	48	44	44	44
Jewar,	50	50	60	48	48	48
Lehdereh,	48	48	50	44	44	44
Lubya,	—	—	—	—	—	—
Koderem,	44	44	50	44	44	44
Korey,	40	40	50	24	24	24
Shamakh,	36	36	50	30	30	30
Gall,	44	44	50	40	40	40
Arzen,	44	44	50	40	40	40
Mundeweh,	48	48	50	40	40	40
Indigo,	140	140	160	140	140	140
Hemp,	80	80	80	80	80	80
Tureyeh,	80	80	do.	—	—	—
Turmeric,	—	—	—	—	—	—
Cutchalu,	—	—	—	—	—	—
Kulet,	—	—	—	—	—	—
Henna,	—	—	—	—	—	—
Water-Melons,	—	—	—	—	—	—
Pan,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Lahoor, continued.— Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Powndeh,	200	200	200	200	200	200
Common Sugar-cane,	160	150	100 to 120	100 to 120	100 to 120	100 to 120
Shaly Muſhkeen,	80	60	60	46	46	42
Common Rice,	60	44	45 — 50	36 — 40	36 — 40	32 — 36
Shaly Moonjee,	—	—	65	65	65	65
Cotton,	110	99	120	96 — 104	70	64
Pot-herbs,	80	80	76	70	60 — 70	50 — 60
Seſame-ſeed,	80	64	50 — 58	48	40	36
Mowth,	46	30	36	28 — 30	30 — 38	24 — 25
Maſh,	46	36	28 — 30	36 — 50	24 — 25	24 — 25
Mowng,	44	30	28 — 30	26 — 28	20 — 28	24 — 26
Jewar,	44	32	30 — 32	32	32 — 36	25 — 27
Lehdereh,	44	30	30 — 32	26 — 28	20 — 28	24 — 26
Lubya,	—	—	30	30	30	30
Koderem,	44	30	30 — 32	32	30 — 32	30
Korey,	24	16	16	10	10	10
Shamakh,	30	16	16	10	10	10
Gall,	40	20	18 — 20	17	16 — 17	12 — 24
Arzen,	40	36	18 — 20	20 — 24	20 — 24	16 — 20
Mundeweh,	40	30	28 — 30	26 — 28	26 — 28	26 — 28
Indigo,	140	136	136	136	136	120
Hemp,	80	78	78	78	78	70
Turcyeh,	—	—	120	120	120	104
Turmeric,	—	—	32	32	32	32
Cutchalu,	—	—	76	70	70	60
Kulet,	—	—	28	26	26	22
Henna,	—	—	58	58	58	68 — 71
Water-Meſons,	—	—	10	10	10	10
Pan,	—	—	—	—	—	—

The Autumn Harveſt of the Soobah of Lahoor, continued.—Nineteen Years Rates.

	19th Year.	20th Year	21ſt Year.	22d Year.	23d Year.	24th Year.
Sugar-cane, called Poondeh,	200	200	200	200	200	200
Common Sugar-cane,	117½ to 120	40 to 107½	94 to 131	94 to 130	70 to 130	105 to 130
Shaly Muſhkeen,	40	50 — 60	40½ — 62	44 — 60	43 — 60	60 — 70½
Common Rice,	26 — 32	32½ — 46½	22 — 32½	24 — 38	30 — 48	45 — 56
Shaly Moonjee,	65	50	50	43 — 50	30 — 56	50 — 52
Cotton,	80	90 — 95½	90 — 120	80 — 160	44 — 70	55 — 68
Pot herbs,	50 — 60	60 — 70	60 — 70	60 — 70	60 — 70	60 — 70
Seſame-ſeed,	36	25 — 40	22 — 28	18 — 26	20 — 34	32 — 40
Mowth,	20 — 21	20 — 21	18½ — 23	12 — 17	10½ — 17	14 — 28
Maſh,	34	20 — 26	18 — 32	22 — 60	39 — 50	39 — 50
Mowng,	21	23	15 — 20	15½ — 23	16 — 24	26 — 34
Jewar,	25	38½	24½ — 30	23 — 30	18 — 40	40 — 60
Lehdereh,	21	23	15 — 23	15½ — 23	16 — 24	26 — 34
Lubya,	30	23	14 — 25	12½ — 27	20 — 30	24 — 28
Koderem,	26	24 — 30	18½ — 28	18½ — 28	18½ — 28	26 — 44
Korey,	5	10	5 — 12	6½ — 10	8 — 12	5 — 14½
Shamakh,	7	7 — 10½	7 — 10	8 — 9	9 — 12	12 — 18
Gall,	13 — 14½	7½ — 15½	8½ — 11½	10 — 14	10 — 14½	12½ — 20
Arzen,	14 — 18	16 — 21½	6½ — 15	8 — 11	10 — 20	15 — 20
Mundeweh,	22 — 26	21	25	18 — 25	20 — 26	26 — 36½
Indigo,	120	130 — 134	130 — 134	134	134	134
Hemp,	72	82	—	60 — 80	60 — 80	60 — 80
Tureyeh,	104	104	104	104	104	104
Turmeric,	34	34	34	34	24 — 34	23 — 34
Cutchalu,	60	68 — 70	70	68 — 70	68 — 70	20 — 70
Kulet,	22	24 — 28	24	24	48	26 — 32
Henna,	67 — 70	67 — 70	67 — 70	67 — 70	67 — 70	67 — 70
Water Melons,	10	11	11	11	11	11
Pan,	—	—	—	263	—	—

The Spring Harveſt of the Soobah of Multan.—Nineteen Years Rates.

	15th Year.	16th Year.	17th Year.	18th Year.	19th Year.
Wheat,	52	52	36	24	30
Cabul Vetches,	57 to 16	57 to 16	57 to 16	57 to 16	57 to 16
Indian do.	30	32	23 — 25	16	20
Barley,	34	36	22	12	21
Pot-herbs,	70	60	56 — 60	50	50
Kooknar,	130	120	100	100	100
Maasfer Flowers,	76	70	60	60	70
Linſeed,	30	30	20	19	24
Muſtard,	30	30	25	19	30
Adeſs,	28	28	19	12	16
Arzen,	22	22	16	13	20
Peas,	15	15	19 — 20	26 — 30	15½
European Muſk Melons,	120	120	120	82	66
Indian do.	13	13	13	11	11
Shalykowr,	44	44	44	24	27
Ajwain,	70	70	70	70	70
Onions,	70	70	70	70	70
Fenugreek,	70	70	70	70	70
Carrots,	24	24	24	24	20 — 21
Keyu,	25	25	25	25	25

The Spring Harveſt of the Soobah of Multan, continued. — *Nineteen Years Rates.*

	20th Year.	21ſt Year.	22d Year	23d Year.	24th Year.
Wheat,	36 to 60	21½ to 40	—	40 to 52	46 to 64
Cabul Vetches,	57 — 16	57 — 16	57 to 16	57 — 16	57 — 16
Indian do.	21½ — 40	13½ — 42	20½ — 40	20 — 48	26 — 48
Barley,	20½ — 40	16 — 40	20½ — 40	20 — 48	26 — 48
Pot-herbs,	53 — 60	44 — 50	34 — 40	52 — 60	52 — 60
Kooknar,	60 — 104	40 — 104	100 — 104	100 — 104	100 — 104
Maasfer-Flowers,	66 — 64	60 — 64	64 — 70	64 — 70	60 — 70
Linſeed,	24	23	23	16 — 30	28 — 30
Muſtard,	18 — 60	15½ — 40	14½ — 28	20 — 36	36
Adeſs,	6 — 20½	12½ — 40	18½ — 40	20 — 42	27½ — 42
Arzen,	16 — 37	18⅓ — 40	10 — 16	13 — 20	17 — 24
Peas,	19	19	18½	19 — 22	26 — 30
European Muſk Melons,	60 — 80	86	86	86	86
Indian do. do.	12 — 19	12 — 40	11 — 12	11 — 16	12
Shalykowr,	26	28 — 36	40	40	40
Ajwain,	64 — 70	44 — 70	52 — 74	56 — 74	44 — 60
Onions,	60 — 74	40 — 74	52 — 74	56 — 74	44 — 60
Fenugreek,	60	35 — 40	14½ — 52	40 — 70	40 — 70½
Carrots,	20 — 21	20 — 21	20	16	24 — 26
Keyu,	20	18½	18½	20	25

The Autumn Harveſt of the Soobah of Multan.—Nineteen Years Rates.

	15th Year.	16th Year.	17th Year.	18th Year.	19th Year.
Sugar-cane, called Powndeh,	200	200	200	200	200
Common Sugar-cane,	150	120	100 to 120	100 to 120	100 to 120
Shaly Muſhkeen,	60	46	46	40	40
Common Rice,	50	40	40	32	32
Shaly Moonjee,	65	65	65	65	65
Cotton,	120	104	70	64	80
Pot-herbs,	76	70	60 — 70	60	50
Seſame-ſeed,	58	48	40	36	36
Mowth,	31	25	25	21	20
Maſh,	36	30	30	25	24 — 25
Mowng,	32	32	32	32	27
Jewar,	39	32	32	27	25
Lehdereh,	30	28	28	26	21
Lubya,	32	32	32	32	32
Koderem,	32	32	32	32	32
Koley,	32	32	32	32	26
Shamakh,	18	10	10 — 16	10	5
Gall,	16	10	10	10	7
Arzen,	20	24	24	24	14
Mundeweh,	30	28	28	24	21
Indigo,	136	136	136	120	120
Hemp,	78	78	78	70	70
Tureyeh,	32	32	32	32	32
Turmeric,	120	120	120	104	104
Cutchalu,	76	70	70	60	60
Kulet,	28	26	26	22	22
Henna,	58	58	58	58	58
Water Melons,	10	10	10	10	10
Pan,	180	6¼	6¼	6¼	6½
Singhareh,	100	100	100	100	100
Ather,	—	—	—	—	—

The Autumn Harveſt of the Soobah of Multan, continued.—Nineteen Years Rates.

	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Sugar-cane, called Powndeh,	200	200	200	200	200
Common Sugar-cane,	110 to 120	100	100 to 110	70 to 100	100
Shaly Muſhkeen,	60	45 to 62	45 — 62	54 — 62	65 to 72
Common Rice,	46½ — 48	28 — 40	28 — 40	32½ — 40	38 — 48
Shaly Moonjee,	50	50	50	56	52
Cotton,	70 — 96	40 — 95½	70 — 86	44 — 90	56 — 90
Pot-herbs,	40 — 78	40 — 70	70	60 — 70	60 — 70
Seſame Seed,	40 — 48	19½ — 40	24 — 26	20 — 26	26 — 40
Mowth,	23 — 40	13 — 40	13 — 40	14 — 15	24 — 26
Maſh,	34 — 48	18 — 40	20 — 32	20 — 26	26 — 40
Mowng,	34 — 48	34 — 40	26 — 36	32 — 33	32 — 50
Jewar,	39 — 48	15½ — 40	24 — 26	25 — 32	32 — 48
Lehdereh,	23 — 48	23 — 40	13	16	26 — 30
Lubya,	23 — 36	22 — 40	26 — 27	22 — 26	26 — 38
Koderem,	23 — 36	22 — 40	26 — 27½	22 — 26	26 — 38
Korey,	23 — 30	18½ — 30	18½ — 30	16	26
Shamakh,	10 — 16	9 — 10	9 — 10	10 — 12	5 — 12½
Gall,	10 — 10½	9 — 10	9 — 10	8 — 10½	12 — 12½
Arzen,	20½ — 48	21 — 40	10 — 21	10 — 20	15 — 20
Mundeweh,	25	25	25	18 — 25	26 — 30
Indigo,	130 — 134	134	134	134	134
Hemp,	48 — 72	40 — 82	40 — 82	60 — 70	70 — 72
Tureyeh,	34	34	34	24 — 34	23 — 34
Turmeric,	104	104	104	104	104
Cutchalu,	68 — 70	68 — 70	67 — 70	70	70
Kulet,	28	24	24	24	24 — 30
Henna,	48 — 70	40 — 70	70	70	70
Water Melons,	11	11	11	11	11
Pan,	300	200	200	200	200
Singhareh,	100	100	100	100	100
Arher,	20	20	20	20	29

The Spring Harveſt of the Soobah of Malwah. — *Nineteen Years Rates.*

	6th & 7th Year.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Wheat,	50	50	50	50	50	50
Cabul Vetches,	—	—	—	—	—	—
Indian do.	50	50	50	50	50	50
Barley,	70	50	50	50	50	50
Pot-herbs,	75	75	75	75	75	75
Kooknar,	50	50	50	50	50	50
Maasfer Flowers,	—	—	—	—	—	—
Linſeed,	50	50	50	50	50	50
Muſtard,	—	—	—	—	—	—
Adeſs,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Peas,	—	—	—	—	—	—
European Muſk Melons,	—	—	—	—	—	—
Indian do. do.	10	10	10	10	50	50
Shalykowr,	60	60	60	54	54	60
Ajwain,	70	80	80	80	80	80
Onions,	—	—	—	—	—	—
Fenugreek,	—	—	—	—	—	—
Carrots,	—	—	—	—	—	—
Keyu,	—	—	—	—	—	—

The Spring Harveſt of the Soobah of Malwah, continued.— Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Wheat,	50	50	50	50	50	50
Cabul Vetches,	—	—	43½	43½	43½	43½
Indian do.	50	50	50	50	50	50
Barley,	50	50	50	50	50	50
Pot-herbs,	75	75	75	70	75	75
Kooknar,	50	50	75	75	75	75
Maasfer Flowers,	—	—	75	75	75	75
Linſeed,	50	50	50	50	50	50
Muſtard,	—	—	50	50	50	50
Adeſs,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Peas,	—	—	50	50	50	50
European Muſk Melons,	—	—	50	50	50	50
Indian do. do.	50	50	50	50	50	50
Shalykowr,	54 — 70	56	50	50	50	50
Ajwain,	80	70	75	75	75	75
Onions,	—	—	50	50	50	50
Fenugreek,	—	—	50	50	50	50
Carrots,	—	—	50	50	50	50
Keyu,	—	—	50	50	50	50

The Spring Harveſt of the Soobah of Malwah, continued. — Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Wheat,	50	43½	43½	43½	43½	43½
Cabul Vetches,	43½	43½	43½	43½	43	43½
Indian do.	50	43½	43½	43½	43½	43½
Barley,	50	43½	43½	43½	43½	43½
Pot-herbs,	75	75	75	75	75	75
Kooknar,	75	100	100	100	100	100
Maaſer-Flowers,	75	75	75	75	75	75
Linſeed,	50	43½	43½	43	43½	43½
Muſtard,	50	43	43	43	43	43½
Adeſs,	50	43	43	43	43	43
Arzen,	50	43	43	43	43	43
Peas,	50	43	43	43	43	43
European Muſk Melons,	50	43	43	43	43	43
Indian do. do.	50	43	43	43	43	43
Shalykowr,	50	43	43	43	43	43
Ajwain,	75	55	55	50	55	55
Onions,	50	50	43½	43	43	43
Fenugreek,	50	43	43	43	43	43
Carrots,	50	43	43	43	43	43
Keyu,	50	43	43	43	43	43

The Autumn Harveſt of the Soobah of Malwah. — Nineteen Years Rates.

	6th & 7th Years.	8th Year.	9th Year.	10th Year.	11th Year.	12th Year.
Sugar-cane, called Powndeh,	—	—	—	150	150	150
Common Sugar-cane,	150	150	150	150	150	150
Shaly Muſhkeen,	—	—	—	62	62½	62½
Common Rice,	50	50	50	50	50	50
Shaly Moonjee,	—	—	—	—	—	—
Cotton,	50	50	50	50	50	50
Pot-herbs,	75	75	75	75	75	75
Seſame Seed,	50	50	50	50	50	40
Mowth,	50	50	50	50	50	50
Maſh,	50	50	50	50	50	50
Mowng,	50	50	50	50	50	50
Jewar,	50	50	50	50	50	50
Lehdereh,	50	50	50	50	50	50
Lubya,	50	50	50	50	50	50
Koderem,	50	50	50	50	50	50
Korey,	50	50	50	50	50	50
Shamakh,	50	50	50	50	50	50
Gall,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Mundeweh,	50	50	50	50	50	50
Indigo,	150	150	150	150	150	150
Hemp,	50	50	50	50	50	50
Tureyeh,	50	50	50	50	50	50

The Autumn Harveſt of the Soobah of Malwah, continued.—Nineteen Years Rates.

	13th Year.	14th Year.	15th Year.	16th Year.	17th Year.	18th Year.
Sugar-cane, called Poundeh,	150	150	150	150	150	150
Common Sugar-cane,	150	150	150	150	150	150
Shaly Muſhkeen,	62½	62½	62½	62½	62½	62½
Common Rice,	50	50	50	50	50	50
Shaly Moonjee,	—	—	50	50	50	50
Cotton,	50	50	50	50	50	50
Pot-herbs,	75	75	75	75	75	75
Seſame Seed,	50	50	50	50	50	50
Mowth,	50	50	50	50	50	50
Maſh,	50	50	50	50	50	50
Mowng,	50	50	50	50	50	50
Jewar,	50	50	50	50	50	50
Lehdereh,	50	50	50	50	50	50
Lubya,	50	50	50	50	50	50
Koderem,	50	50	50	50	50	50
Korey,	50	50	50	50	50	50
Shamakh,	50	50	50	50	50	50
Gall,	50	50	50	50	50	50
Arzen,	50	50	50	50	50	50
Mundeweh,	50	50	50	50	50	50
Indigo,	150	150	150	150	150	150
Hemp,	50	50	50	50	50	50
Tureyeh,	50	50	50	50	50	50

The Autumn Harveſt of the Soobah of Malwah, continued.—Nineteen Years Rates.

	19th Year.	20th Year.	21ſt Year.	22d Year.	23d Year.	24th Year.
Sugar cane, called Powndeh,	150	175	175	175	175	175
Common Sugar-cane,	175	175	175	175	175	175
Shaly Muſhkeen,	62½	75	75	75	75	75
Common Rice,	50	43½	43½	43½	50	43½
Shaly Moonjee,	50	50	50	43½	43½	43½
Cotton,	50	62½	62½	62½	62½	62½
Pot-herbs,	75	75	75	75	75	75
Seſame Seed,	50	43½	43½	43½	43½	43½
Mowth,	50	43½	43½	43½	43½	43½
Maſh,	50	43½	43½	43½	43½	43½
Mowng,	50	43½	43½	43½	43½	43½
Jewar,	50	43½	43½	43½	43½	43½
Lehdereh,	50	43½	—	—	—	—
Lubya,	50	43½	—	—	—	—
Koderem,	50	43½	—	—	—	—
Korey,	50	43½	—	—	—	—
Shamakh,	50	43½	—	—	—	—
Gall,	50	43½	—	—	—	—
Arzen,	50	43½	—	—	—	—
Mundeweh,	50	43½	—	—	—	—
Indigo,	150	150	—	—	—	—
Hemp,	50	43½	—	—	—	—
Tureyeh,	50	43½	—	—	—	—

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